

Mrs R Kilburn

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CYRUS P. GROSVENOR, Editor.

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### Missionary Intelligence.

From the Baptist Missionary Magazine, for December.

#### FOREIGN MISSIONS.

EXTRACT FROM THE JOURNAL OF MR. BRONSON, AT ARAH.

##### Tour to the Nam Sang Noga Mountains—Salt Spring—Reception by the Nogas.

Jan. 7, 1839. At 12 reached Labang Kula Potar. It is a fine rich field, and has a small stream rushing from the adjacent hills into it, which rendered the path very wet, and often muddy. For a long time we were obliged to make our way where the water was knee deep. At one o'clock came to a small stream, that runs through the famous coal mines discovered recently by Capt. Hannay. On the very road which I passed, appeared beautiful specimens of coal, and several springs of rock oil. At 3 P. M. reached the Nam Tippiam Pani, a small stream emptying into the Buri Dihing. Here we stopped for the night, having pitched my little India rubber tent, which I found of the greatest service. The road here is crowded with salt traders, going to or coming from the Noga hatte, for the purpose of bartering various articles for the salt made at the Noga Hills, by which means I shall have a large company of poor ignorant heathen with me all the way.

8. Tuesday. Having had a refreshing sleep, rose early and pursued my journey. Our road led through a dense forest. On every side of us appeared the footsteps of the huge elephant, the buffalo, and the tiger, who roam here unmolested, and are not a little dangerous to the unwary traveller. Toward evening we reached the Nam Sisa Pani, having passed a most beautiful variety of hill and valley. This stream winds its way in so serpentine a course, that in travelling in a due easterly direction two hours, we crossed it no less than twenty-one times! We stopped on the bank of the same stream for the night, enclosed on every side by high hills, giving the place an appearance of the greatest security and romance. This whole valley is lined with rocks.

9. Rose early, and sent a man forward to inform the Noga chief of our approach. This seemed to be more necessary, as we heard they were in a state of the greatest excitement at the coming of the white face, and suspecting the motives I had in coming. Our road to-day has led through the most interesting and varied scenery I have beheld in this country. We were at one time passing through the narrowest defiles of steep and rugged mountains, and at another gazing into some deep valley that lay at our feet. Yet along this very height lay our only path, not exceeding six inches in width, whence one mis-step would have precipitated us upon the craggy cliffs far below. At another point rose several beautiful peaks of mountains, of moderate height; and further on, the mountain-tops were lost in the clouds, but covered, as far as the eye could reach, with richest verdure. Many times, as I passed along, I involuntarily exclaimed, "How manifold are thy works, O Lord of Hosts!"

At one o'clock reached one of the salt springs, worked by the Nogas. The water was drawn from deep wells, by a bucket of leaves, and poured into wooden troughs near by, for the purpose of boiling. Their mode of boiling is rude, and to one who had not seen it, would appear to be perfectly impracticable. They build a long arch of stone and clay. On the top, single joints of bamboo, cut thin, and spread open like a boat, are placed closely together. These hold from two to three quarts each. These boats are kept full of the brine, and a large fire kept blazing under them, without injury to the bamboo. On this arch I counted sixty boats, which they said would give, when boiled away, twenty or twenty-five boats of salt for the market. Thus their ingenuity has made them quite independent of the expensive furniture required at our own salt-works. One man to attend the arch, one to bring the brine, and four to gather wood, are all that is necessary to complete the establishment.

Pursuing our course, we came to a very steep and rugged mountain, and as the sun was pouring down his meridian rays upon us, my feeble strength, on gaining the summit, was quite exhausted. We here passed several dangerous precipices, but soon had the pleasure of seeing the rude houses which the Nogas had prepared for our reception. They stood near the hatte (salt market), at which was a large collection of traders. A gentle ascent on every side formed a splendid amphitheatre of the valley. Here we were met by two of the chief's sons, and a numerous train of his warriors, who bade me welcome—expressed their pleasure that I had come, and declared the country mine, and themselves my subjects. In return, I assured them of my best wishes and good intentions; and although no white man had ever before ventured among them, that I felt the greatest confidence in them, as my brethren and friends. We then proceeded to the rude huts they had prepared for my use during my stay among them, and which upon inquiry, I was sorry to find, were at quite a distance from their

villages. They doubtless wish to be better assured of the object of my visit, before they admit me to their villages; although the alleged reason was, that there was no water on their mountains, and that this would subject me to great inconvenience. They have hitherto allowed no one to know much of the interior of their country.

##### Funeral rites—Condition of females.

24. Received letters from my family to-day, informing me that little dependence is to be put upon the reports of war, and that probably there is no necessity for my immediate return.

This has been a great day among the Nogas. It was the completion of the sixth month after the death of a wife of one of their chiefs. Their custom is to allow the corpse to remain six months in the house; at the expiration of which time the ceremonies I have this day witnessed must be performed. In the morning two large buffaloes, several hogs, and a great number of fowls were killed for the occasion. A kind of intoxicating drink, called modch, which I am sorry to say they have learned to distill in large quantities, from rice, was drunk. About noon, numbers of Nogas from the neighboring villages, dressed in a most fanciful manner and equipped for battle, arrived. After beating several gongs of different sizes, so arranged as to form a sort of harmony, with the music of drums they marched to the house where the decaying corpse lay, each man bearing a shield, a spear, and a da. They then commenced singing and dancing, with such a regularity of step and voice, as perfectly surprised me. They sang in the Abor tongue, and my interpreter informed me that all their songs are borrowed from the Abors, with whom they hold daily intercourse. I was allowed to attend, in company with two of the chiefs, who interpreted to me the song, the substance of which is as follows:

"What divinity has taken away our friends? Who are you? Where do you live? In heaven or on the earth, or under the earth? Who are you? Show yourself. If we had known of your coming we would have spared you." The above was first pronounced by the chorister. The whole company then answered it by exclaiming, "Yes," at the same time waving their huge glittering spears toward heaven, in defiance of the evil spirit who was supposed to have occasioned the death. The chorister continues, "We should have cut you in pieces and eaten your flesh." "Yes," replied the warriors, brandishing their das, as if impatient for the battle. "If you had aspired of your coming, and asked our permission, we would have revered you; but you have secretly taken one of us, and now we will curse you." Yes, respond the warriors. This is the substance of what they sang, though varied, and repeated many times.

25. The noise of music and dancing continued nearly all the night. During the greater part of this day, the ceremonies of yesterday were repeated. At the setting of the sun a large company of young women came around the corpse, and completely covered it with leaves and flowers, after which it was carried to a small hill adjacent, and burned, amid the festivities of the people. Thus closed this painful scene.

Considerable respect appears to be paid to the female sex. In this particular there is a striking contrast between the Nogas and the Asamese. The Asamese women are the most idle, worthless set of beings I ever saw. On the contrary, the Noga women are proverbial for their industrious and laborious habits. This remarkable difference in favor of the Noga women, is doubtless to be imputed to the anarchical state of the country, or rather to the number of independent chiefs, who, formerly, for the slightest offence, were disposed to wage war, and the worst of all wars, that which is covert and unsuspected. This made it necessary for the men to be always ready for an assault, and hence the custom that the women should cultivate the fields—the men prepare for, and fight in battle.

From the Missionary Herald for Dec.

#### OREGON INDIANS.

LETTER FROM MR. WALKER, DATED AT COLVILLE, MARCH 30TH, 1839.

It has been mentioned in this work, page 269, that Messrs. Eells and Walker selected a site for a station, soon after their arrival in their field of labor, in the vicinity of Colville, a trading post of the Hudson's Bay Company, on the northern branch of the Oregon or Columbia river, and 300 or 350 miles from the shores of the Pacific. Their reception by the Indians, at a stopping place on the way, when making their first visit to the place, is described below.

On arriving at the river (the Flathead river) we saw, a number of lodges, and in the centre a large number of people collected, and arranged in order to give us a warm reception. When we approached them, one in advance of the rest stepped up and gave me his hand. He was followed by all the rest, until we had shaken hands with about 120 men, women, and children. Many were the thanks they gave us for coming to their place. Some held my hand so long and pressed it so hard, that I was compelled by the pain it gave me to withdraw it.

After the shaking of hands was over, which you may suppose produced considerable effect, we dismounted from our horses, sang a verse, then had a prayer, and moved off to a place to encamp. The Indians, asked, brought in our mules, unpacked them, cut and brought up a large quantity of wood and did every thing in their power to do.

I observed in the centre of these lodges one uncommonly large, at least thirty feet long, which I supposed belonged to the chief. Just as the sun was going down I heard a strange noise, the nature and cause of which I did not understand. Soon it was explained by seeing the whole village flock-

ing to this tent, and hearing some one, in answer to our inquiring looks, say they were going to worship. I said within myself, Had the same bell been rung in one of our villages in christian America, how few of the people would have gone! And I must say, the conduct of these Indians was a reproof to our most orderly congregations. Soon we heard singing and then prayer, and then they closed with singing. We were at that time at supper, or else I think I should have ventured in. I fully agree with a remark of Mr. Eells, that if the churches at home could have witnessed the scenes of this day, they would have been filled with wonder and joy. The Indians appeared deeply interested during worship on the Sabbath. We were able through an interpreter to communicate something to them, or rather to him, by signs, and he to them. He had been considerably at Mr. Spalding's, and heard a number of Bible stories, especially the story of Christ crucified.

Monday morning we took leave of this interesting people to see the place recommended for our station, which we reached on Tuesday afternoon. I was not very well pleased with the soil at first sight; but found it better on further examination. We had already made arrangements with Mr. M. to send us some provisions and some tools to build a house. At the time appointed, with two Canadian axes and some poor Indian axes, with the help of Indians, we went to work at building without a line, or broad axe, or any thing to smooth or straighten our timber, which is here abundant. We cut a small quantity and brought it to the spot. It was pleasing and gratifying to see the Indians take up logs of green pine, fifteen feet long and a foot or more in diameter, and carry them on their shoulders some distance. Never did men work more readily or willingly than they. With our tools and help we put up the walls of two houses, fourteen feet square, in less than one week. Finding that we were working so much to disadvantage for want of tools, we concluded not to do any more to the buildings until we returned in the spring. It was thought best not to attempt to winter there, as we had not time enough to get there and put ourselves in a proper situation for the cold winter of that quarter.

The plain on which we were located is six or eight miles long, and from one to one and a half wide, surrounded on all sides with pine timber, with a small stream running through the middle. There is a large spring where our houses now stand. This, however, we consider as a mere temporary residence. We shall probably remove near the head of the plain. We wish to live there sometime before we make a permanent location.

LETTER FROM MR. SPALDING, DATED MARCH 5TH, 1839.

##### Dedication of the Indians—Interest manifested in Christian Instruction.

Mr. Spalding's station, it will be remembered, is in the country occupied by the Nez Percés tribe near the great southern branch of the Oregon river, and about 350 or 400 miles from the ocean. The docility of the Indians and their prevailing desire for the means of leading an agricultural and settled life, were alluded to at page 446.

On this subject Mr. Spalding writes—We are exchanging our hoes for horses, which are to be sent into the lower Columbia and exchanged for iron, which will be made into hoes again for the Indian's purpose; and in this way we hope to supply the nation in a few years with the means, though simple, of cultivating their lands.

The desire for hoes is far beyond my expectation. I looked for a strong desire to cultivate the ground this spring, but I did not dream of the present enthusiasm. We gave four hoes for a horse, but our stock was gone in two days, and now the Indians would gladly give a horse for a hoe. A horse with us is about six dollars. To-day we have bought, with potatoes and corn, old axes, etc., enough to make fifty hoes. So while we furnish the hungry with food, we put into their hands the means of providing for themselves. The weather has been favorable, with no snow and but little frost; and multitudes have been digging and preparing land through the winter. May they be rewarded as abundantly as they were last season.

Respecting the channel for the water of the mill, mentioned in the next paragraph, Mr. Gray states that it was half a mile in length, four feet wide, and in some parts fifteen feet deep; and that, with no other utensils than two shovels, four hoes, and two axes, it was completed by the Indians, with his assistance, in three weeks; the Indians using sticks, and many of them digging with their hands till the skin was worn off. The hope was that they would be amply repaid by the advantages of a grain mill which the missionaries were about to erect among them.

The mill-race was dug last winter by the natives while I was holding a protracted meeting. Some hundred would labor under the direction of Mr. Gray till a little after noon, when the bell would ring for worship. After meeting they would receive their potatoes for their labor, and after supper assemble for a second service. In this way multitudes were enabled to remain through the meeting, which continued eight days, who otherwise would have been under the necessity of returning home soon, for want of provisions. During this meeting which was held the last of December and first of January, we were enabled to assemble in our school-house, which is forty by twenty feet, but since that time the number of attendants has increased to several thousands, and we are obliged now to meet in the open air, evening and morning. But this season, God willing, we propose to put up a church to be built of bricks made of the white clay, which are apparently very durable, sufficiently large to accommodate six thousand per-

sons. The brick will probably be made by the natives.

But all I have said above is little compared with the more important matter we have to communicate. We trust that the Lord has visited us and redeemed some of these benighted ones from the bondage of sin. During the meeting mentioned above there was great excitement, which continues to some extent even yet; but how much of it is genuine, I know not. The manner in which it commenced would seem to indicate that it was the work of God, but that it did not run into animal excitement is not so clear. The Sabbath previous to the proposed meeting, while speaking of the love of Stephen showed for his enemies in the hour of death, a second chief rose and came up before the stand, and remained in tears till I closed; when he commenced a most affecting speech, confessing his sins, pleading for mercy, dedicating himself, soul and body, to God, and pleading with his people to give themselves at once to the Savior. Soon a multitude were up, and the scene continued till late, and was renewed again in the evening. But the day of deep interest to us was only the beginning of what has been continued with but little abatement to the present time. Many nights have been spent in sole weeping and praying for mercy. Probably two thousand have made a public confession of their sins, and pledged themselves to live to God. But few of these, in all probability, have any just sense of sin or holiness. However many give evidence of a change of heart, and among these are three or four of the principal men in the nation. Two things appear certain:—the Lord seems standing with open arms to receive this people; and they seem ready to take the kingdom by force. How fearful, then, is the station of him who would point them to the Lamb of God. One of the mountain men in our employment has entertained a hope of pardon for some ten weeks. The other two are under deep conviction of sin. God grant that they all may become helpers instead of hinderers to us.

#### FOREIGN.

MISSION OF THE LONDON MISSIONARY SOCIETY IN MALACCA.

Messrs. Evans and Dyre, writing on the 2d of April last, thus advert to the numbers united in the fellowship of the church from among the Chinese residing in the vicinity.

In our last yearly communication, we informed the directors that there were several candidates for baptism, whom he hoped soon to admit into the visible church. We have now the satisfaction and pleasure of communicating the pleasing intelligence.

On the last Sabbath and the last day of 1837, eighteen individuals, men, women, and children, (all Chinese), were admitted into the church militant of our Lord and Savior Jesus Christ. The adults answered the questions put them in a manner which affected all present, and proved that they were earnestly seeking the salvation of their souls. We hope and pray that the Holy Spirit will guide them into all truth, and make them examples and blessings to their idolatrous countrymen. It was peculiarly pleasing to witness those who, together with their wives, had been baptized on a former occasion, bringing their new-born infants to dedicate them to the service of the only living and true God. Instead of being taken to the idol's temple, as is commonly done at the same tender age, they are brought to the temple of Jehovah, and the blessing of God the Father, God the Son, and God the Holy Ghost is implored that it may rest on them forever.

Yesterday being the first Sabbath in the month, the ordinance of the Lord's Supper was administered to a part of the adult converts. This was a most affecting season—a day never to be forgotten.

Twenty-nine Chinese, male and female, together with the members of the mission families, united in commemorating the sufferings and death of our once crucified but now exalted Savior and Redeemer. Many of the heathen part of the congregation remain as spectators, and to these an appropriate address was delivered by one of the native members of this little church: it appeared as though his whole soul was filled with this one thought, "Come with us, and we will do you good."

The distribution of the Scriptures and tracts has been continued as usual. We have been enabled to make several tours into the interior, among the tin mines, pepper plantations, etc.; and on every successive visit, we distributed a great number of books to men eager to receive them. We have also been enabled to meet the demands of our brethren at other stations, and to supply their wants. The total number of volumes, Scriptures, and tracts distributed during the last six months, is 16,824.

We are anxiously looking forward to the period when we shall have the typographic press at command for Chinese books. In point of quantity of type, by far the larger portion of a complete font has long been quite ready for use; but, when it is remembered that Chinese characters are complete words, and not component parts, it will be readily perceived that so long as our vocabulary of types, if the expression may be used, is incomplete, we cannot work with much facility: there is yet a considerable variety wanted to render the font complete. Although the quantity of type of each variety is extremely small, there is the same labor required to prepare the original punch where the quantity of type required is small as where the quantity is large. The work has been and still is going on without interruption, each day adds new varieties to the font; and there is every prospect of its daily increase of quantity until the work is finished, and, when once the matrices are complete, a few months' notice would set any typographic press at work in behalf of China.

\*This is a Pedobaptist mission.

MISSION OF THE LONDON MISSIONARY SOCIETY IN SOUTHERN AFRICA.

The extent to which the Lattakoo mission has been recently favored, with some brief notices of the general progress of the labors of the brethren at that station, is contained in the subjoined extracts of a letter from Messrs. Moffat, Hamilton, and Edwards, under date, Lattakoo, July 2d, 1838.

About the time we last wrote, viz., in June, 1837, we were promising ourselves the happiness of soon being able to receive additions to our church. This took place in the following month, when four men and one woman were baptized. The increase of candidates, which had been gradual continued till they reached sixty or seventy in number. Of these, twelve were selected, nine women and three men, and after having satisfied the church as to their fitness to become members, they were baptized on the first Sabbath of November. Most of them were from the village of Hamhana, and had in the course of their new profession suffered some persecution for the sake of the gospel. Molebangu, his wife and four men, with twelve others, belonging to the station and Hamhana, were baptized on the 31st of December.

In the month of January of the present year, our friends Moslen and Anderis, with a large party, visited us, just when a number of Bechuanaas were on the eve of being received into the church. On the 11th of March, seven of their number were baptized, and at the same time twenty Bechuanaas and one Hottentot. The season was to us interesting from a variety of circumstances. Bechuanaas and Coranas standing up in the midst of a crowded congregation, bearing their united testimony to the truth of the gospel, and its blessed effects on their souls.

You will see that sixty-three adults have been baptized (and added to the church) during the year, twenty-nine males and thirty-four females. Two females were also re-admitted, who had been separated for misconduct. Also upwards of fifty children have been baptized this year. Thus you see that very considerable additions have been made to our number, which, while it makes us rejoice in the trophies won to the Redeemer, necessarily increases our cares and anxieties that they may all war a good warfare, and finish their course with joy.

Since the above was written we have had the happiness of adding eight more to the church, six men and two women; three of whom, a widow and her two sons, were of the Batautse tribe. When they were finally examined on Friday last, we were truly delighted to see their minds so well stored with scripture knowledge, which, with their walk and conversation, gave us the fullest satisfaction. They were baptized yesterday, when the congregation was so great that many were obliged to remain out of doors.

The candidates, or rather inquirers, who continue to attend the weekly meetings, are still numerous, and among them are some very hopeful, who will, we think, ere long be received. So far as we know, those who have made a public profession of discipleship, continue to walk worthily. With some, especially among the aged, knowledge is small, but they have a blessed hope, in a simple but firm reliance on the death of Christ. Our church is composed of people of ten different tribes, and it is always an animating sight to see them all united in ascribing praise and glory to the Lamb who redeemed them with his blood, and gathered them to the fold of God.

The public services continue to be well and regularly attended, and the weekly prayer-meetings among the people themselves are encouraging. These are kept in different parts of the village, affording opportunity for all to attend. The outward appearance of the people improves wonderfully, considering their limited means, for there are not many nights, not many noble among them. They are all anxious to obtain decent clothes, and many have purchased when opportunities have offered; but as these have been very seldom, the supply has been scanty, and we have often been importuned by people wishing to purchase handkerchiefs, gowns, etc., which could not be obtained. The poor females have had partial supplies through the kind friends of Grosvenor-street, Manchester. Could the donors see the objects of their benevolence, (more needy ones can scarce be), and observe how carefully they keep their little clothing for holidays, on which they appear clean and decent, we are sure they would think their charity well applied.

From the Baptist Missionary Magazine, for December.

#### FRANCE.

It was stated in our last report of the French mission, that Mr. Willard had been authorized to return to this country on account of Mrs. W.'s impaired health. We are gratified to learn that subsequently the symptoms of her disease were so far abated as to encourage Mr. W. to defer his return for the present, and try the benefit of a few short excursions. The following notices of the mission are from a letter of July 27, including a report communicated to Mr. W. by one of the native preachers stationed in the *departement de l'Aisne*.

LETTER OF MR. WILLARD.

##### Visits to stations—Baptisms—Church constituted.

I accompanied M. Dusart to Bertry on the 6th inst. He thought we might accomplish more by going together, as we might assist each other in arranging some rather difficult affairs. It was also the *fete* of Bertry, and the brethren would be unoccupied by labor. We accomplished most which we wished to accomplish. I saw our br. Demoulin, of St. Waast, and had a long and interesting conversation with him. On Monday there was a church meeting, when br. Pruvot and his wife became members of the church, and a member for a long time suspended was restored. I did not preach at Bertry; my visit had quite another object. The little chapel was full to overflowing on Sunday.

After making divers visits during the week, M. Dusart went on Saturday to St. Waast, by the village of Vielly. On Sunday (14th July) he had a numerous meeting, baptized three persons, constituted a church of seven members, and broke bread to sixteen persons. Two of the persons baptized are members of the little church of St. Waast, the other of the Bertry church.

On the 19th I started for Lannoy, according to previous arrangement with M. Thieffry, to pass the third Sunday with him.

As the weather was fine Mrs. Willard accompanied me. We arrived without accident, but much fatigued, and were kindly received at the house of his brother, where we had all necessary attentions. We found br. T. and his wife sick with intermittent fever. His children were also sick.

On Sunday, I read two discourses, br. Thieffry not being able even to go to chapel more than once. The assembly consisted of about sixty persons, counting children; and I was assured that they understood me very well. I of course could desire no more. The religious state of the brethren is rather pleasing. At Roubaix, a town three-fourths of an hour from Lannoy, a member of the Lannoy church seems to be exerting a good influence.

#### RECENT INTELLIGENCE.

The barque Apthorp, Capt. Gay, in which Messrs. Goddard and Slafter and their wives, with Mrs. Mason, embarked in Dec. 1838, for Amherst and Singapore, arrived at the former place on the 24th of April, after an unusually pleasant though protracted voyage of 130 days. The missionaries had uniformly received the kindest attentions from the officers and crew. A special blessing appears to have rested on their religious services, attended on Sabbath and Wednesday evenings, and one of the principal officers and three of the crew had avowed their faith in Christ. The health of Mr. Slafter, which was much impaired at the time of embarkation, had been fully restored. On the 13th of June the Apthorp arrived at Singapore.

The state of the Birman mission was essentially the same as at the date of our last advices. Mr. Judson had arrived at Maulmain, but without very material benefit to his health from his late voyage. Mr. Bennett, of the Tavoy mission, who had been advised by his physician and his brethren to return to his country on account of ill health, left Maulmain April 29, and arrived at Calcutta, with his family, on the 13th of May. Mr. Hancock had proceeded to Tavoy, to supply his place.

Return of Mr. and Mrs. Pratt—Mr. and Mrs. Pratt, late of the Shawanoe mission, Ind. Ter., arrived at Boston, Nov. 5, having retired from the service of the Board, temporarily on account of Mrs. Pratt's ill health.

#### PARENTAL ANXIETIES.

Few things, perhaps, are more painful to parents, than to stand at the bed side of their children who are racked with disease and suffering distress, whilst they look up expectantly to their earthly guardians for relief which is out of their power to afford. Death itself is not more painful; for though this extinguishes the last faint hope of life, it is known to terminate their earthly sufferings, and this consideration, melancholy as is the necessity which produces it, is a sort of relief on which the parent dwells with some satisfaction.

The true position for a parent to take in his relation to a family, in health and in sickness, is to consider himself placed in this relationship by Him who is the author and proprietor of all beings, with certain duties to perform according to the best of his abilities, and according to the strength of that affection which Deity himself has ordained, and which he cannot but approve. He should look upon his children as God's creatures—not his—and consider that whatever natural afflictions He is pleased to bring upon them, are brought upon His own, for some wise, though inscrutable purposes. For himself, he has duties to perform involved in the condition in which Deity has placed him. The most he can do, and all he can do, is to perform those duties faithfully as a good subject of the divine Majesty, and leave results to him. If he sees fit to take his children away, he has a sovereign right to do what he will with his own; and it becomes us to submit without murmuring—for submit at any rate we must; and he who acquiesces with the true spirit of christian resignation, is better prepared for trouble, than he who forgets that all he has are lent favors, and who is prone to regard the dispensations of Providence as infringements upon his rights. Infinite wisdom cannot err.—consequently the Divinity can do no wrong. Well will it be for all who experience the strange trials of earth, if by them they are chastened into a dutiful submission to all the ways of Providence, so they can say, under the various reverses of human fortune—"Not my will, but Thine be done."—*Maine Cultivator*.

Envy.—Envy is strongly characteristic of littleness of mind; a truly noble and generous man feels no enmity towards a successful rival. It is related by D'Herbelot, of an Arabian king who reigned at Hiram, named Moman-al-Aur; that when his architect Sennamar had finished for him a structure of surpassing magnificence and beauty, he ordered him to be thrown from its highest tower for fear that he might build a palace of equal or superior beauty for some rival king.

Epidemic.—An English paper says, that the epidemic which swept round the southern hemisphere this year carried off, at the Cape of Good Hope, 5000 people. The horses also suffered, 75,000 having perished from inflammatory attacks. Farms, which last year had 300 horses, have now but one. Besides all this, 3,000 more of the farmers are emigrating towards the wilderness from the ill-fated colony.

Long Days.—We have a letter from St. Petersburg Russia, under date of 13th of June, the writer of which states that such was the length of the days in that latitude at that time that he could distinctly see to read during the night, at windows facing the setting and rising of the sun. The longest day in Russia is, we believe, nineteen hours from sun to sun—the sun rising about three, while on the contrary, the shortest only about six hours.—*Ger. Tel.*



## CORRESPONDENCE.

In the month of December, 1838, the following letter was addressed to Rev. Henry Reid, of Columbus, Mississippi, with a request that he would communicate it.

TO THE PRESBYTERY OF TOMBECHEE.  
DEAR BRETHREN, At the annual meeting of the General Conference of Congregational churches in Maine, in the month of June last, Messrs. Wm. Allen, D. B. Tappan, D. J. W. Chickering, A. Cummings, S. McKee, W. T. Dwight and S. L. Pomroy, were appointed a Committee to correspond with Southern Ecclesiastical Bodies on the subject of slavery.

The history of their appointment will throw some light upon its object.

The General Conference of Maine is made up of Delegates from twenty or thirty District Conferences, of which there are now ten in this State. The subject of slavery has been introduced into a majority of these Conferences, and declared by them to be opposed to natural and revealed law. One of these Conferences instructed its delegates to the last meeting of the General Conference to procure of that Body, if possible, an expression of sentiments in opposition to slavery, in the form of a memorial to the Southern Churches. Their proposition, having been presented, came before a Select Committee; and, after mature deliberation, was ultimately disposed of, as stated above, by the appointment of the Committee of correspondence, who now address you.

This course was adopted, because our constituents deemed it unexceptionable, and truly Christian in its character. If they had any remonstrance to offer, or any censure to pass, they judged that the laws of our common Lord and Master required them to communicate with you directly, rather than through any public vehicle, to tell you what we deem your faults—between us and you alone; rather than to proclaim their faults to the world. And they believed, that the moral influence of an act of Christian fellowship and faithfulness, performed in this way, would be far more favorable and efficacious, than in the more imposing and arrogant form of public rebuke. And the well known facts of the Southern character, supported—in your case—to that of religious obligation, induces the confident trust of the Committee, that this communication will be kindly received, though it be marked by "great plainness of speech." We do you the justice to believe, that frankness, on our part, would please you better than concealment—the expression of our feelings better than silence.

The Committee, too, believe with a majority of their constituents, that any act on our part, censuring the Southern churches in the face of the world, would, at this time, be premature; for while there may be individuals, perhaps whole churches, not chargeable with holding slaves; there may be others, perhaps collections of churches, entire Presbyteries or Synods, who are lamenting before God the existence of such an inhumanity in a community voluntarily subject to the laws of Christ; and meditating its extinction, and praying to God for his guidance, as to the means which they can most successfully employ in effecting its cessation. To act understandingly on this subject, we feel the need of more knowledge, drawn from original and unexceptionable sources—knowledge, on which we can depend. We would not, in this case, be the "folly and shame" of him, who "judges a matter before he hears it."

Though with the data supplied from the word of God, we feel competent to decide on the general character of slavery; yet in applying general principles to your case, we might do you injustice, without a more particular knowledge of facts, circumstances and feelings in relation to it.

Now, Dear Brethren, we are dependent on you to supply this defect in our knowledge. We would know from yourselves the facts in the case. Is the holding of slaves as common among church members, as among other classes of citizens? And if so, on what ground is the practice defended? Is it of right? or of necessity? If the latter, what is doing to remove such necessity? Is there a general feeling, that slavery must be perpetual unless terminated by some interposition of God, without the voluntary action of the masters? Is it regarded by devout Christians among you as a desirable state of society? If so, why? If not, why not? Does prescription, or any thing in the by-laws or discipline of your churches, excuse immunities to slaves, who are church members? May they be bought and sold, when their masters also are church members, and such masters not be subjected to discipline? Does their relation to the church—their masters being church members—afford them a guarantee against the separation of husbands from wives, parents from children? Does it secure to them adequate means and opportunities for religious instruction, and the performance of their duties to God, and to one another.

We hope, Dear Brethren, if you can

port with your views of self-respect, and of Christian duty and privilege, to reply to these queries, or to so many of them as you shall find it convenient to answer, or to give us the requisite information in such forms as shall be most agreeable to yourselves. We ask it, not as judges and censors, but as brethren of the same family, and on the strength of your own and our common relation to Jesus Christ—on the strength of that bond of union which is so all-pervading, that if one member suffer, all the members suffer with it; and if one member rejoice, all the members rejoice with it.

It is proper that you should know, that in regard to what is called the "northern abolition movement," we are divided in opinion; some in our churches having warmly espoused it, and others being as warmly opposed to it, or indifferent. But the conviction, and feeling, is universal among us, that slavery is a great evil; and nearly so, that slaveholding is a sin. And as Christians, we are in great perplexity on this account. It is strongly impressed on a few, that our churches have a duty to perform in relation to it, as sister or corresponding churches with yours. Now, though your opinion should differ from ours, and you should regard us as troubling ourselves with that for which we are not responsible; still we hope you will reply to our communication—

if for no other reason, yet from respect to our weak consciences; such a service being often highly acceptable to God, and beneficial to man. For this you have the authority and example of the magnanimous apostle of the Gentiles. Our hope is, that your correspondence may be a means of conciliating and uniting us, and enkindling in our bosoms a deeper interest in your churches, and of calling forth more earnest prayer for the divine Spirit and blessing upon your Gospel bonds.

Yours in Gospel bonds,  
ASA CUMMINGS,  
for the Committee.

P. S. We do not intend to publish your communication without your full and free consent first obtained; but should be glad of permission to make a digest of facts, &c. for our report to the Conference, from which we receive our appointment. In this case, we shall suppress names and localities, unless we have liberty to use them.

Portland, Dec. 28, 1839.

This letter was received and treated with Christian courtesy by the presbytery, who promptly and frankly acted upon it, and ordered, in turn, the following

REPLY.

The Presbytery of Tombecbe being in session, at Starkville, Mississippi, April 9th, 1839. A communication was received from Rev. Asa Cummings, in behalf of the General Conference of Congregational Churches in Maine, to which Rev. Henry Reid and Rev. Samuel Hurd were appointed a Committee to correspond with Southern Ecclesiastical Bodies on the subject of slavery.

DEAR BRETHREN, Your communication of the 28th of December, 1838, directed to the Rev. Henry Reid for the use of the Presbytery of Tombecbe, was duly received. Presbytery will cheerfully give it that attention which its importance and courtesy demand. The subject involved is delicate, and daily becomes more so, from the morbid sensibilities which are excited pro and con. Such excitement has done much evil, and no good. It has not been the means of making better citizens, better men, or better Christians, in the South, the East, the North, or the West. It has been adding fuel to a flame, that ought to have been extinguished long ago, by the waters of patriotism and Christian affection. On the subject of Slavery we are willing to be guided by the Bible, the unerring word of truth. Where it condemns, we condemn; where it approves, we approve; we are not unwilling for the whole world to know our views on the subject of Slavery. We hold no principles, of which we are ashamed. You say, "The subject of slavery has been introduced into a majority of these Conferences and declared by them to be opposed to natural and revealed law." This Presbytery does not understand what is meant by "natural law," as used by the Committee, therefore can give no opinion; but with respect to "revealed law," it presumes the Bible is meant. In the Bible the state of slavery is clearly recognized, but the condition of the slave, like that of all society, is left to be regulated by the civil policy of the state, or community in which it exists. Abraham, the friend of God, had slaves born in his house, and bought with his money. "And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. Genesis 17: 12, 13, 23, 27. See also 12: 16 and 14: 14. Isaac possessed slaves, as is evident from Gen. 26: 14. For he had possession of flocks, and possession of herds, and great store of servants; and the Philistines envied him. Jacob held slaves without the least remore of conscience, or reproof from God, as will be seen from Genesis 30: 43 and 32: 5. The Lord himself directed Moses and Aaron, how slaves were to be treated with respect to the passover. The Lord said unto Moses and Aaron, This is the ordinance of the passover: there shall no stranger eat thereof. But every man servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. Exodus 12: 43, 44. Slaves were allowed religious privileges, that were not granted to strangers, nor to hired servants. Exodus 12: 45. A foreigner, and a hired servant shall not eat thereof. It was no sin for a priest to purchase a slave with his money, and the slave thus purchased was entitled to peculiar privileges. There shall no stranger eat of the holy thing: a sojourner of the priest, or a hired servant, shall not eat of the holy thing. But if the priest buy a soul with his money, he shall eat of it, and he that is born in his house: shall eat of his meat. Leviticus 22: 10, 11. The Bible warrants the purchase of slaves as an inheritance for children forever. Leviticus 25: 46. And ye shall take them as an inheritance for your children after you, to inherit them for a possession, they shall be your bondmen forever.

That slavery is not a moral evil, is evident from the fact that it is nowhere condemned by the Redeemer, or his apostles in the New Testament. All principles, and all practices, which would exclude from the favor of God, and the kingdom of Heaven, are recorded with great plainness without respect of persons. Witness the manner in which the Scribers and Pharisees were addressed, "For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of Heaven. Matthew 5: 20. In a long catalogue of denunciations against various sins by the Redeemer himself, contained in the 23d chapter of Matthew, and from the 13th to the 33d verses inclusive, not a word is said against the sin of slavery.

How does all this come to pass, if it be so "great an evil" as our Brethren seem to think? In the sermon on the Mount not a word is uttered against the sin of slavery. A Centurion came to Jesus in Capernaum, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I

will come and heal him. "The Centurion answered and said, Lord am not worthy that thou shouldst come under my roof, but speak the word only; and my servant shall be healed. For I am a man under authority, having soldiers under me, and I say unto this man, go; and he goeth; and to another, come, and he cometh; and to my servant, do this; and he doeth it. The Lord said, 'I have not found so great faith, no not in Israel.' Matt. 8: 5-10. The Centurion was a slaveholder, and instead of being reproved by the Savior, he received the highest commendation. Let us hear the word of the Spirit by the mouth of the Apostle Paul. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, enulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, &c. such like; of the which I tell you, that such like have also told you in time past that they which do such things, shall not inherit the kingdom of God. Gal. 5: 19-21. In the whole catalogue of prohibitions which disqualify for the kingdom of Heaven, slavery is not once named. Did the Apostles say any thing on the subject that justifies its existence among a Christian people?

This Presbytery believes they did. Let every man abide in the same calling wherein he was called. Art thou called being a servant? Let it be to thee; but if thou mayest be made free; use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman. Likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called; therein abide with God. 1st Cor. 7: 20-24. The Bible makes slavery a part of the domestic circle; it is associated with husband and wife, parents and children. Slaves are directed in what manner they are to demean themselves, as members of the civil and social compact. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye service, as men please; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men, knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether bond or free. And ye, masters, the same things do to them, forbearing threatening; knowing that your master also is in Heaven; neither is there respect of persons with him. Ephesians 6: 5-9. Society is a whole, form by infinite wisdom, with all its functions and functionalities. No honest calling is degraded, or degrading. Each member of the social compact is to be honored and esteemed, while he continues to move cheerfully and usefully in his proper sphere.

As far back as history gives any account of human associations, whether savage or civil, we have seen persons, whose peculiar prerogative it was to perform, what is called menial service. The same exists at the present time amongst all the nations of the earth, in every neighborhood, and in each family throughout Christendom. This Presbytery speaks of the fact, not of the name by which the fact is designated. It matters not whether the persons thus employed are called *helps*, servants, waiters, or slaves; they have to perform the same service; they have to submit to some rules for the time being; and they must be directed by their employers, and if disobedient they must bear the penalty. The probability is that a majority of the whole human race is in this situation. To such, nominal freedom cannot be esteemed a very distinguished blessing, because no provision is made at the expense of the capitalist for the infirmities of the laborer's life, (viz) helpless infancy, sickness and old age. With us, for such ample provision is made. He who has received the benefit of the operator's strength and ingenuity in the prime of life, must nurse him in sickness, and sustain him in the decline of life. All this is done without a murmur. In countries of nominal freedom, an almshouse is the only refuge to which infirmity and old age, in such case, can look for relief. These are facts—open to the observation of all, who are disposed to look at things as they exist. The privileges of the church are the same, whether bond or free. All are under the same government. All are subject to the same discipline. A slave cannot be turned out of the church, except by a regular trial according to the rules laid down in our book. They are admitted to the membership of the church, precisely as other members are admitted. Being church members does not prohibit the possibility of being sold, because over the right of property, the church has no control; such authority belongs to another department.

Amongst Christians the voluntary sale of slaves seldom occurs; and where the master and slave are both Christians, perhaps never, unless to accommodate the slave, that he or she may not be separated from some dear relative about to emigrate. On the subject of marriage, the Presbytery feels that the state authorities, ought to make some alterations so as to entirely prevent, even forced sales, to separate husband and wife. They are not often separated, except under the influence of such sales.

Dear Brethren, this Presbytery has given you their honest and candid views on the subject of slavery. If they shall prove the means of giving you information, and setting your conscience at ease on the subject, it will be matter of much gratitude to Him, who has commanded his children to love as Brethren.

A true copy, Attest,  
THOMAS C. STUART,  
Stated Clerk of Presbytery.

REV. ASA CUMMINGS,  
Dear Sir, \* I should have annexed in its proper place, the following resolution, viz:  
"On motion, Resolved, that the Conference of Maine be requested to publish the reply of this Presbytery entire, with the additional of the Scriptures referred to."

T. C. STUART.

At the meeting of the General Conference, at Brunswick, in June 1839, the preceding letter was read, as a part of the Report of the Committee; and it was voted to publish the same, agreeably to the request appended; and also, that the publication be accompanied

with an examination of the scriptural argument offered by our brethren of the Presbytery of Tombecbe. The Committee of last year were continued—the Rev. J. B. Condit being substituted in the place of Rev. President Allen removed from the State. In obedience to their instructions, the Committee, through the Rev. Silas McKeen, have prepared the following

ANSWER.

Belfast, Maine, Aug. 20, 1839.

TO THE PRESBYTERY OF TOMBECHEE, IN THE STATE OF MISSISSIPPI.

Christian Brethren, Your letter of the 9th of April last, in answer to one from a Committee of the General Conference of Congregational Churches in Maine appointed to correspond with Southern Ecclesiastical Bodies on the subject of Slavery, was duly received, and on the 27th of June following, communicated to the Conference at its annual meeting, at Brunswick. On hearing it, the Conference voted, we believe, unanimously, that the communication, in compliance with your request to that effect, should be published entire, together with the scriptures to which you have referred, for the benefit of our churches, and also appointed the undersigned a Committee to reply to the same in their behalf, and respectfully to request you to publish both articles entire for the consideration of your churches, and others similarly situated.

In performing the duty, thus assigned us, we would express to you high satisfaction, on the part of the Conference, that you did not, as some others have done, leave them uninformed of the reception of their former communication, or return it in a blank envelope, or with a mere note of rejection, but had the magnanimity to give it a candid hearing; and to return an open-hearted, courteous answer. In this we rejoice, not only on account of the intrinsic worth of your communication, but because it furnishes another evidence to the world, that it is possible, after all, for men in different sections of the country, and entertaining extremely different views in regard to slavery, to discuss the subject freely, without personal aspersion, or infringement on any of the established laws of civility and christian courtesy. The Conference were also gratified with the desire which you expressed that your desire of slaveholding should be published here, as they wish the churches of their communion to be favored with the ablest articles which have ever been written on both sides of this deeply interesting subject, that they may have the whole matter, in all its facts and bearings, fairly before them; and in the exercise of unbiased judgment, form their own conclusions. An honest mind, seeking after truth, turns with intrinsic joyfulness towards the light, from whatever source it may emanate; or by whatever process it may be elicited.

MOBID SENSIBILITIES.  
We admit the truth of your first remark, that "the subject involved is delicate, and daily becomes more so from the morbid sensibilities which are excited, pro and con." By morbid sensibilities in both the friends and the opposers of slavery, we suppose you mean a diseased state of those qualities which render them quick of perception and sensation; or at least, an unhappy constitutional bias to such irritation and excitement as one in a state of mind would not in the same circumstances, either exhibit or feel. The high excitement of this morbid sensibility which has within a few years so extensively existed, we no less than you, sincerely deplore. Nor can we object to the opinion you have expressed, that it has not made better men, citizens, or christians; that it has done no good in any quarter of the country, and is likely to do no good, but its own natural tendency is to discord, confusion, and every evil work. Some of its effects we have seen, and of far more we have heard. It has induced some of our countrymen to load, not only slaveholders, but all who did not come out in organized opposition to them, with harsh and opprobrious epithets; to publish inflammatory articles, to the prejudice of others, without any sufficient evidence of the truth, and which in some instances have turned out to be false; to defend themselves by deadly weapons, sometimes at the expense of the assailant's life; and to resort in various ways to the use of rash and unwise measures for the abolition of slavery; it has moved others to break up seminaries of learning, because young persons of color were allowed to be benefited by them, to disperse, with savage brutality, assemblies of respectable people consisting of ladies as well as gentlemen, who had peaceably assembled to hear the subject of slavery candidly discussed; to mar, pollute, and destroy public edifices, because they had been, or were likely to be, used for this purpose; to ransack violently the mails in quest of anti-slavery publications; to demolish printing presses, and cruelly persecute their conductors; to shoot down, in one instance, an editor of a paper, who went forth from among ourselves; to offer large rewards, and that publicly, for the murder of distinguished abolitionists; and to bring not a few of our leading men in Congress into collision with each other, so violent and reckless, that some of them have not only treated abusively, but have trodden down the constitutional rights of the people, and threatened a dissolution of the Union.

This morbid sensibility is truly a fearful element in any individual or community. It has already caused a vast amount of evil, and threatens destruction to the unholy and desecrating fires which it has so widely kindled "ought," as you remark "to have been long since extinguished by the waters of patriotism and christian affection." But the extinguishing element seems to be scarce, and the engines for throwing it are out of order; and the fire-men few, badly organized, and too jealous of each other to act in concert; and thus the devouring element is left, fearfully sweeping along. All this we deeply deplore.

But from the excitement of sensibilities, not morbid, of enlightened conscience, and generous sympathy, a christian benevolence, leading men to consider the woes and wants of their fellow creatures, of whatever complexion or condition they may be, we have seen no such evils arising. Of this kind of excitement there has been and still is alto-

gether too little; and powerful stimulants are urgently demanded to rouse public feeling, in regard to this subject to any thing like healthy action. The dormant energies of mental soundness, must be called into exercise, or a cure of morbid sensibilities will never be effected.

SLAVERY CONTRARY TO NATURAL LAW.

By natural law, as used in our former communication, it seems the Presbytery knew not what was intended, and therefore could express no opinion whether slavery is contrary to it or not. There might have been, on our part, some want of definiteness in our use of the term. We had in view, however, the same principles of human nature as the apostle had, when he said of some who had never been favored with the light of divine revelation, "These not having the law, are a law unto themselves, which show the work of the law written on their hearts, their consciences also bearing witness, their thoughts meanwhile accusing, or else excusing, one another." We suppose there were principles implanted, naturally, in the souls of rational creatures, which, under the mere light of nature, would, if left unbiased, lead them to feel that some things were morally right, and others morally wrong; and that the business of enslaving human beings for life, without any crime of theirs, forfeiting liberty, would naturally be referred by all unprejudiced minds to the latter class of actions. The fact that multitudes hold slaves without compunction of conscience, we consider no proof against the existence, of such a law; but only an evidence that conscience may be erroneously trained, or be so borne down and stifled by self-love seeking its own interest and gratification, that its voice is not, in regard to this matter, heard or regarded. Let the question however be put once to such, whether it would be right for men of any other nation, into whose hands they might fall by war or shipwreck, to despoil them of their liberty, convert them into merchantable commodities, and treat them not as men but things, just as they do their servants, and their decision, we have no doubt, would be unanimously against it. So it would be with men of every nation and of every complexion. Slaveholding, then, is contrary to, is a flagrant violation of the law which the God of nature has universally impressed on human hearts.

THE BIBLE MUST SETTLE THE QUESTION.

You say, "on the subject of slavery, we are willing to be guided by the Bible, the unerring word of truth." Where it condemns we condemn, where it approves we approve; we are not unwilling for the whole world to know our views on the subject of slavery." We were heartily glad to hear this, because we can, and do, without qualification, reciprocate your declaration, and feel that on one main point to be attained in the settlement of this great controversy between the churches of the slave and of the free States, we are already perfectly agreed. The word of God, rightly understood, must settle the matter. There must also be established laws of interpretation of which we shall mutually approve; which, if duly regarded, must bring us to the same result. Here then we are happy to meet you, and in union with you, would gladly bow down in humble, fervent prayer, to the author of the Bible, for the effectual teaching of his Spirit that we may be guided in the way of truth, of righteousness and peace.

You believe that the Bible justifies such slaveholding as is commonly practised in this country. We as firmly believe that it does not, but is entirely opposed to it. You have ingeniously assigned the reasons of your belief, referring us to the particular portions of scripture on which it is founded. We have carefully examined every one of those passages, and aimed to weigh impartially your arguments founded on them, and yet dissent entirely from the main conclusions to which you have come. With becoming deference we would inform you wherein we think your reasoning incorrect, and why we believe the Bible, instead of justifying, particularly condemns the practice in question. And from the evidences we have already had of your magnanimity and fairness, we cannot but hope, that you will not only give us a candid hearing, but see cause to come to the same conclusions with ourselves.

AN UNSOUND AND DANGEROUS PRINCIPLE.

A preliminary remark with which you enter on your scriptural argument is this: "In the Bible the state of slavery is clearly recognized; but the condition of the slave, like that of all society, is left to be regulated by the civil policy of the state, or community in which it exists." This remark, though brief, is manifestly *fundamental*, to your subsequent reasoning. The position assumed, if we understand you, is, that if the Bible recognizes any species of slavery in any nation, for instance among the Jews, (and we suppose you would include the idea of giving precepts for the regulation of it,) than slaveholding generally, is not wrong; and the rulers of other nations have right to authorize it to regulate as they may think proper, the condition of the enslaved. To this doctrine we strongly object, as not only erroneous, but of most dangerous tendency. It may indeed be convenient for the justification of American Slavery; but if generally admitted will inevitably lead to conclusions from which you, as well as we, must shrink with horror. If by this mode of reasoning the slaveholding of our country may be vindicated, the Russian Autocrat may in the same way be justified in crushing the Pole; the Turkish Sultan, in tyrannizing over the Greeks; heathen kings in the heart of Africa, have a divine right to sell their subjects into foreign bondage; and the despots of the Barbary States are not to be blamed for capturing the vessels of Christian nations, and subjecting their crews and passengers to perpetual servitude. Should you, with your families, be wrecked on the coast of the great Sahara, as some of our countrymen have been, the wandering Arabs would be entirely justified in reducing you at once to abject slavery; and in selling you to the Moors or Algerines for as much as they could obtain in the market. They look down with much disdain on those whom they denominate "Christian dogs," as the southern masters do on their colored servants; and this is the way in which they regulate the condition of their

slaves. To such conclusions as these, indefinitely multiplied, your fundamental principle necessarily tends. We know you will not admit of its general application, will not allow it in any case in which it might justify the enslaving of yourselves; and therefore must insist, that you cannot consistently avail yourselves of it merely to answer a turn, in case of self defence. To this point we may have occasion to revert hereafter.

PATRIARCHAL SERVITUDE.

Coming, at length, directly to the divine oracles, you adduce the examples of the venerable patriarchs, Abraham, Isaac, and Jacob, in defence of American slaveholding. The fact of their slaveholding you consider settled, by the passages to which you refer; and of them say, "Jacob held slaves without the least remore of conscience or reproof from God." A remark which you undoubtedly intended to be applied to others also, because if either conscience or God reproved them, their example should be avoided rather than imitated. That neither of these contingencies occurred, even in the case of Jacob, must be ascertained, if it can be at all, from other sources than the passages to which you have referred us. The pith of your reasoning on this topic is evidently this, that whatsoever so good men as Abraham, Isaac and Jacob did without expressing sorrow, or receiving known reproof from God, is to be followed by us, and others with a sufficient warrant to follow their example. Is this statement correct? If not, what relevancy or force is there in your reasoning from patriarchal example in defence of American Slavery? If the statement of your reasoning is correct, are you willing to abide all the legitimate conclusions. Do, dear brethren, consider well which horn of the dilemma is to be chosen.

Two things in regard to this matter merit special consideration. The first is the fact, whether the patriarchs did hold slaves; and the other whether their example, provided they did, would justify other men in doing the same thing.

Let us inquire into the fact. On examination of the passages to which you refer for proof that the patriarchs were slaveholders, we find that Abraham, Isaac, and Jacob, all had many servants, but no mention whatever is made of slaves. That you are strongly inclined to consider the term *servants* with exclusive application to slaves, we have evidence throughout your communication. But that this exclusive use is warranted by the sacred writers, we do not allow.

VARIOUS SENSES OF THE TERM SERVANTS.

The terms *evd*, in the Old Testament, and *doalos* in the New, clearly synonymous, and we believe, invariably translated servant or bondman, are evidently used with great latitude of meaning, and freedom of application. The fundamental significance seems to be, *One who is in some respects subject to the will of, and acts for another.* Hence the phrase, servant of the King, is an honorable title, denoting a courtier, or other high officer. The King of Syria, in his letter to the King of Israel, styles Naaman his servant, although he was a great man with his master, and chief commander of his army. A servant of God in scripture language, is one devoted to his service; especially one distinguished for piety and holiness, as was the case with Moses, Joshua, David and Paul. In the New Testament, the epithet servant of God, and of the Lord Jesus Christ is a title of honor commonly given to the teachers of the christian religion, and particularly to the apostles themselves. In some few instances, the epithet, servant of God, is given to men whom, though not willingly obedient to him, he uses as instruments in accomplishing his purposes. The king of Babylon is thus denominated.

The term servants, is however very generally applied to persons of humble condition, who, either with or without their consent, were subject to other individuals as their masters; and occupied in menial employments. Among those were several classes some were hired servants. These, however, were not designated by a qualifying term, but by an entirely different name. One hired to do service for another during a set time and for a stipulated price, the Hebrews denominated *sakir*, and the Greeks *misthos*; Names significant of their peculiar condition as hired. Persons of Hebrew origin were liable under the Levitical law to be reduced to servitude on account of failure to pay, either ordinary debts or sums in which they had been amerced for crimes committed. Not only the insolvent debtor himself, but his family with him, were liable to be seized and sold by the creditor, in order that by their services the money due might be obtained. On this custom is founded that parable of our Lord which says of the delinquent, who owed ten thousand talents and had nothing to pay, that his creditor "commanded him to be sold, and his wife and children, and payment to be made." This kind of servitude, however, might not continue at the longest over six years. Deut. 15: 12. Servants of a still lower order were obtained both by conquest and by purchase from among the neighboring nations. These were to serve, not merely for six years; but for life, or at least unto the year of jubilee; and their children inherited the condition of their parents. The mere fact that they were held as articles to be used only for the benefit of the owner, and to be sold again at his pleasure; any more than the fact that they were in the habit of purchasing wives, proves the nature of their condition. Boaz says, "So Ruth, the Moabitess, the wife," that is widow, "of Mahlon, have I purchased to be my wife." The prophet Hosea remarks respecting his wife, "So I bought her to me for fifteen pieces of silver, and for a homer of barley, and an half homer of barley." Jacob bought his wives, Rachel and Leah; and for want of money paid for them in labor at the rate of seven years apiece. Their wives were in a sense, their money. Are we to infer that they were in the common sense of the term property, merchantable in the market? They were purchased of their fathers not as merchandise but as wives; to perform the duties and enjoy all the rights and privileges of that condition. So heathen servants were bought either of foreign masters, or of their parents, or, for any thing that appears, of themselves, to occupy the place, and perform the

duties of their peculiar station; their duties and rights being prescribed and established, under the Levitical dispensation, by very meretricious laws. That they were held as chattels, like beasts of the field, subject to be sold from one another for purposes of gain, as slaves are in the Bible. The conquerors of the Hebrews "cast lots for the people, they gave a boy for a harlot, and sold a girl for wine, that they might drink; and were accused of God for so doing."

Now since the term servants is used with such latitude of meaning, what proof does the mere fact, that the patriarchs had servants, afford, that they were slave holders, in the received sense of that term? Has not many a gentleman in England, in the British West Indies and in the free States of this Union, servants—some expecting to remain for life, some hired for a short season only, and some occupying important stations, as farmers, manufacturers, and stewards of their households, to whom they, without fear, commit their most valued treasures?—Are these men on this account to be denominated slave holders? With indignation they would repel the charge. That either Isaac or Jacob ever bought, sold, or held, a human being as a slave, you have furnished no certain evidence; nor have we been able to find any.

(To be continued.)

REV. JOSEPH WOLF, THE MISSIONARY.

This eccentric convert from Judaism, after wandering for twenty years in Europe, Asia, Africa, and America, proclaiming every where the gospel of Jesus Christ, has at length, it seems, settled down as a pastor of a small parish in Yorkshire, Eng. A correspondent in London sends us the following notice of him.—N. Y. Observer.

LONDON, Oct. 12th, 1839.

Upon the bleak moors of Yorkshire, about four miles from Huddonfield, and surrounded by the rugged scenery of Linthwaite, lives that singular and eccentric character, Dr. Wolf. You have no doubt read some account of his journeys in Palestine and India, in search of the ten lost tribes of Israel. A small church of recent construction standing upon the summit of the hills, and visible from the road, is the most conspicuous object in this neighbourhood. A few rude stone built cottages with their stone roofs are scattered here and there upon the declivities of the naked, cold and barren hills. Thorns and briars can scarcely find a footing, and one feels that the curse upon Adam's first transgression is carried out to the very letter.

About £30 a year is all the Doctor receives for his official duties in this humble sphere of action. But an active man may always be useful, and I believe it is generally true that those who are of most service to others are least provident for themselves. I was much delighted to learn that the Doctor had recently opened a free school for the instruction of the neighboring clergy in the Hebrew language. They meet once a week at the Doctor's house, and the present class is composed of six. I met one of his pupils at my old friend Mr. Stable's, Crossland Hall, near Huddonfield, from whom I received this information. In addition to his Hebrew school, his parochial duties are singularly useful.

The Trade in Opium.—An American

merchant, in a letter dated Canton, July 15th, says:

The vigorous measures the Chinese have adopted to put down the opium trade, have subjected us Americans to many inconveniences, and some of their new regulations are very vexatious; but I for one am willing to submit to them, if they have the effect of putting a stop to the trade in opium, which has done incalculable mischief to the country, both in a moral and political point of view; but I fear it will revive again; it certainly will if the laws prohibiting it are relaxed in the least, for it will require years to root out so deep and wide spread an evil.

The use of the drug has, for years, been quite as common as that of ardent spirit in America, and the attachment is said to be much stronger.

No man of philanthropic feelings, can see

and hear the effects of opium, and not rejoice at the destruction of the trade.

Fatal accident on the Hudson and Berkshire Rail-Road.—On the arrival of the

Friday morning train at West Stockbridge, the engineer, Thomas Cookson, in stepping from his station, when the engine had nearly ceased moving, tripped and fell under the wheel, so that the right leg was nearly severed just below the knee—the ash pan passing over his body. By the expeditious move of the locomotive, which was despatched for that purpose, surgical aid was obtained, through Dr. S. White, of this city, in about three hours. The limb being promptly amputated, and he continuing to retain his senses, hopes were, for a while, entertained that he might survive the internal injury. He however expired about 6 o'clock in the evening. Mr. Cookson has left a wife and five children to mourn his untimely death, and the Company a valuable engineer.—Hudson Repub.

Death of an Indian Chief.—Died on the 20th

Sept., near the Oneida Castle, ONDAYAKA, head chief of the Onondagas, aged about ninety-six years. At the time of his death, Onondagas, with the subordinate chief and principal men of his nation, was on his way to join in the ceremonies of electing a head chief of the Oneidas. Within a few miles of the council house of the latter tribe, Onondaga placed himself at the head of the deputation of the Onondagas, and commenced the performance of ceremonies observed on such occasions when he was suddenly seized with the bilious cholera. Calling the next chief in authority to fill his station, he withdrew to the roadside, when he soon after expressed a consciousness that "it was the will of the Great Spirit that he should live no longer upon the earth." He then sent for his people and took leave of them, after counselling them to cultivate and practice temperance and brotherly love in their councils and among the people of the nation, and friendship and integrity with all. He soon after became unable to speak, and in a few hours his spirit was gathered to the Great Spirit who gave it.—Oneida Whig.

Eld. B. Carroll in a letter to the

editor of the N. Carolina Recorder and Watchman, dated Carrollton, (Miss.) Oct. 10, 1839, mentions the baptism of 167 happy converts in four churches in Carroll and Holmes counties in that State.



## CORRESPONDENCE.

In the month of December, 1838, the following letter was addressed to Rev. Henry Reid, of Columbus, Mississippi, with a request that he would communicate it.

To the PRESBYTERY of TOMBECHIE.

DEAR BRETHREN. At the annual meeting of the General Conference of Congregational churches in Maine, in the month of June last, the Rev. Messrs. Wm. Allen, D. D., B. Tapson, D. D., J. W. Chickering, A. Cummings, S. McKen, W. T. Dwight and S. L. Pomroy, were appointed a Committee to correspond with Southern Congregational Bodies on the subject of slavery.

The history of their appointment will throw some light upon its object.

The General Conference of Maine is made up of Delegates from County or District Conferences, of which there are now ten in this State. The subject of slavery has been introduced into a majority of these Conferences, and declared by them to be opposed to natural and revealed law.

One of these Conferences instructed its delegates to the last meeting of the General Conference to procure that Body, if possible, an expression of sentiments in opposition to slavery, in the form of a memorial to the Southern Churches. Their proposition, having been presented, came before a Select Committee; and, after mature deliberation, was ultimately disposed of, as stated above, by the appointment of the Committee of correspondence, who now address you.

This course was adopted, because our constituents deemed it unexceptionable, and truly Christian in its character. If they had any remonstrance to offer, or any censure to pass, they judged that the laws of our common Lord and Master required them to communicate with you directly, rather than through any public vehicle; to tell you what we deem your faults between us and you alone, rather than to proclaim those faults to the world. And they believed, that the moral influence of an act of Christian fellowship and faithfulness, performed in this way, would be far more favorable and efficacious, than in the more imposing and arrogant form of public rebuke. And the well known frankness of the Southern character, so unparalleled in your case—that of religious obligation, induce the confident trust of the Committee, that this communication will be kindly received, though it be marked by "great plainness of speech." We do you the justice to believe, that frankness, on our part, would please you better than concealment—the expression of our feelings better than silence.

The Committee, too, believe with a majority of their constituents, that any act on our part, censuring the Southern churches in the face of the world, would, at this time, be premature; for while there may be individuals, perhaps whole churches, not chargeable with holding slaves; there may be others, perhaps collections of churches, entire Presbyteries or Synods, who are lamenting before God the existence of such an anomaly in a community voluntarily subject to the laws of Christ; and meditating its extinction, and praying to God for his guidance, as to the means which they can most successfully employ in effecting its removal. We are accordingly, in this subject, we feel the need of more knowledge, drawn from original and unexceptionable sources;—knowledge, on which we can depend. We would not in this case, incur the "folly and shame" of him, who "judges a matter before he has heard it." Though with the data supplied from the word of God, we feel competent to decide on the general character of slavery; yet in applying general principles to your case, we might do you injustice, without a more particular knowledge of facts, circumstances and feelings in relation to it.

Now, Dear Brethren, we are dependent on you to supply this defect in our knowledge. We would know from yourselves the facts in the case. Is the holding of slaves as common among church members, as among other classes of citizens? And if so, on what ground is the practice defended? Is it of right? or of necessity? Is the latter what is doing to remove such necessity? Is there a general feeling, that slavery must be perpetual unless terminated by some interposition of God, without the voluntary action of the masters? Is it regarded by devout Christians among you as a desirable state of society? If so, why? If not, why not? Does prescription, or any thing in the by-laws or discipline of your churches secure any immunity to slaves, who are church members? May they be bought and sold, when their masters are church members, and such masters not be subjected to discipline? Does their relation to the church—their masters being church members—afford them a guarantee against the separation of husbands from wives, parents from children? Does it secure to them adequate means and opportunities for religious instruction, and the performance of their duties to God, and to one another?

We hope, dear Brethren, it may comport with your views of self-respect, and of Christian duty and privilege, to reply to these queries, or to so many of them as you shall find it convenient to answer, or to give us the requisite information in such forms as shall be most agreeable to yourselves. We ask it, not as judges and censors, but as brethren of the same family, and on the strength of your and our common relation to Jesus Christ—on the strength of that bond of union which is so all-pervading, that if one member suffer, all the members suffer with it; and if one member rejoice, all the members rejoice with it.

It is proper that you should know, that in regard to what is called the "northern abolition movement," we are divided in opinion; some in our churches having warmly espoused it, and others being as warmly opposed to it, or indifferent. But the conviction, and feeling, is universal among us, that slavery is a great evil; and nearly so, that slaveholding is a sin. And as Christians, we are in great perplexity on this account. It is strongly impressed on not a few, that our churches have a duty to perform in relation to it, as sister or corresponding churches with yours. Now, though your opinion should differ from ours, and you should regard us as troubling ourselves with a duty for which we are not responsible; still we hope you will reply to our communication—

if for no other reason, yet from respect to our weak consciences; such a service being often highly acceptable to God, and beneficial to man. For this you have the authority and example of the magnanimous apostle of the Gentiles. Our hope is, that your correspondence may be a means of conciliating and uniting us, and enkindling in our bosoms a deeper interest in your churches, and of calling forth more earnest prayer for the divine Spirit and blessing upon you.

Yours in Gospel bonds,  
ASA CUMMINGS,  
for the Committee.

P. S. We do not intend to publish your communications without your full and free consent first obtained; but should be glad of permission to make a digest of facts, &c. for our report to the Conference, from which we receive our appointment. In this case, we shall suppress names and localities, unless we have liberty to use them.

Portland, Dec. 28, 1839.

This Letter was received and treated with Christian courtesy by the presbytery, who promptly and frankly acted upon it, and ordered, in turn, the following:

REPLY.

The Presbytery of Tombechie being in session, at Starkville, Mississippi, April 9th, 1839. A communication was received from Rev. Asa Cummings, in behalf of the General Conference of Congregational Churches in Maine, to which Rev. Henry Reid and Rev. Samuel Hurd were appointed a committee to reply. The committee reported, and their Report was received and adopted, and the stated clerk directed to forward it, as follows: viz—

To the COMMITTEE of GENERAL CONFERENCE OF CONGREGATIONAL CHURCHES IN MAINE.

DEAR BRETHREN, Your communication of the 28th of December 1838, directed to the Rev. Henry Reid for the use of the Presbytery of Tombechie, was duly received. Presbytery will cheerfully give it that attention which its importance and courtesy demand. The subject involved is delicate, and daily becomes more so, from the morbid sensibilities which are excited pro and con. Such excitement has done much evil, and no good. It has not been an inducement to making better citizens, better men, or better Christians, in the South, the East, the North, or the West. It has been adding fuel to a flame, that ought to have been extinguished long ago, by the waters of patriotism and Christian affection. On the subject of Slavery we are willing to be guided by the Bible, the unerring word of truth. Where it condemns, we condemn; where it approves, we approve; we are not unwilling for the whole world to know our views on the subject of Slavery. We hold no principles, of which we are ashamed. You say, "The subject of slavery has been introduced into a majority of these Conferences and declared by them to be opposed to natural and revealed law." This Presbytery does not understand what is meant by "natural law," as used by the Committee, therefore can give no opinion; but with respect to "revealed law," it presumes the Bible is meant. In the Bible the subject of slavery is clearly recognized, but the condition of the slave, like that of all society, is left to be regulated by the civil police of the state, or country in which it exists. Abram, the friend of God, had slaves born in his house, and bought with his money. "And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. Genesis 17: 12, 13, 23, 27. See also 12: 16 and 14: 14. Isaac possessed slaves, as is evident from Gen. 26: 14. For he had possession of flocks, and possession of herds, and great store of servants; and the Philistines envied him. Jacob held slaves without the least remorse of conscience, or reproof from God, as will be seen from Genesis 30: 43 and 32: 5. The Lord himself directed Moses and Aaron, how slaves were to be treated with respect to the passover. The Lord said unto Moses and Aaron, This is the ordinance of the passover: there shall no stranger eat thereof. But every man servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. Exodus 12: 43, 44. Slaves were allowed religious privileges, that were not granted to strangers, nor to hired servants, Exod. 12: 45. A foreigner, and a hired servant shall not eat thereof. It was no sin for a priest to purchase a slave with his money; and the slave thus purchased was entitled to peculiar privileges. There shall no stranger eat of the holy thing: a sojourner of the priest, or a hired servant, shall not eat of the holy thing. But if the priest buy a soul with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat. Leviticus 22: 10, 11. The Bible warrants the purchase of slaves as an inheritance for children forever. Leviticus 25: 46. And ye shall take them as an inheritance for your children after you; to inherit them as a possession, they shall be your bondmen forever.

That slavery is not a moral evil, is evident from the fact that it is nowhere condemned by the Redeemer, or his apostles in the New Testament. All principles, and all practices, which would exclude from the favor of God, and the kingdom of Heaven, are recorded with great plainness without respect of persons. Witness the manner in which the Scribes and Pharisees were addressed, "For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of Heaven. Matthew 5: 20. In a long catalogue of denunciations against various sins by the Redeemer himself, contained in the 23d chapter of Matthew, and from the 13th to the 33d verses inclusive, not a word is said against the sin of slavery.

How does all this come to pass, if it be so "great an evil" as our Brethren seem to think? In the sermon on the Mount not a word is uttered against the sin of slavery. A Centurion came to Jesus in Capernaum, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith, unto him, I will come and heal him. The Centurion answered and said, Lord, am not worthy that thou shouldst come under my roof, but only say the word, and my servant shall be healed. For I am a man under authority, having soldiers under me, and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do, and he doeth it. The Lord said, "I have not found so great faith, nor in Israel." Matt. 8: 5-10. The Centurion was a slaveholder, and instead of being reproved by the Savior, he received the highest commendation. Let us hear the mind of the Spirit by the mouth of the Apostle Paul. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, enulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past that they which do such things, shall not inherit the kingdom of God. Gal. 5: 19-21. In the whole catalogue of prohibitions which disqualify for the kingdom of Heaven, slavery is not once named. Did the Apostles say any thing on the subject that justifies its existence among a Christian people?

This Presbytery believes they did. Let every man abide in the same calling wherein he was called. Art thou called being a slave? Canst thou not be free? If thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman. Likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men. Brethren, let every man, wherein he is called; therein abide with God. 1st Cor. 7: 20-24. The Bible makes slavery a part of the domestic circle; it is associated with husband and wife, parents and children. Slaves are directed in what manner they are to demean themselves, as members of the civil and social compact. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ; not with eye service, as men please; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatsoever good ye do, this shall be counted unto you of the Lord, whether ye be bond or free. And ye, masters, do the same things unto them, forbearing threatening; knowing that your master also is in Heaven; neither is there respect of persons with him. Ephesians 6: 5-9. Society is a whole, formed by infinite wisdom, with all its functions and functionalities. No honest calling is degraded, or degrading. Each member of the social compact is to be honored and esteemed, while he continues to move cheerfully and usefully in his proper sphere.

As far back as history gives any account of human associations, whether savage or civil, there have been persons, whose peculiar prerogative it was to perform what is called menial service. The same exists at the present time amongst all the nations of the earth, in every neighborhood, and in each family throughout Christendom. This Presbytery speaks of the fact, not of the manner by which the fact is designated. It matters not whether the persons thus employed are called helps, servants, waiters, or slaves; they have to perform the same service; they have to submit to some rules for the time being; they must be directed by their employers, and if disobedient they must bear the penalty. The probability is that a majority of the whole human race is in this situation. To such, nominal freedom cannot be esteemed a very distinguished blessing, because no provision is made at the expense of the capitalist for the infirmities of the laborer's life, (viz) helpless infancy, sickness and old age. With us, for such ample provision is made. He who has received the benefit of the operator's strength and ingenuity in the prime of life, must nurse him in sickness, and sustain him in the decline of life. All this is done without a murmur. In countries of nominal freedom, an almshouse is the only refuge to which infirmity and old age, in such case, can look for relief. These are facts—open to the observation of all, who are disposed to look at things as they exist. The privileges of the church are the same to all, whether bond or free. All are under the same government. All are subject to the same discipline. A slave cannot be turned out of the church, except by a regular trial according to the rules laid down in our book. They are admitted to the membership of the church, precisely as other members are admitted. Being church members does not prohibit the possibility of being sold, because over the right of property, the church has no control; such authority belongs to another department.

Amongst Christians the voluntary sale of slaves seldom occurs; and where the master and slave are both Christians, perhaps never, unless to accommodate the slave, that he or she may not be separated from some dear relative about to emigrate. On the subject of marriage, the Presbytery feels that the state authorities, ought to make some alterations so as to entirely prevent, even forced sales, to separate husband and wife. They do not often separate, except under the influence of such sales.

Dear Brethren, this Presbytery has given you their honest and candid views on the subject of slavery. If you shall prove the means of giving you information, and setting your conscience at ease on the subject, it will be matter of much gratitude to Him, who has commanded his children to love as Brethren.

A true copy, Attest,  
THOMAS C. STUART,  
Stated Clerk of Presbytery.

REV. ASA CUMMINGS.

Dear Sir, \* \* \* I should have annexed, in its proper place, the following resolution, viz—

"On motion, Resolved, that the Conference of Maine be requested to publish the reply of this Presbytery, with the addition of the Scriptures referred to."

T. C. STUART.

At the meeting of the General Conference, at Brunswick, in June 1839, the preceding Letter was read, as a part of the Report of the Committee; and it was voted to publish the same, agreeably to the request appended; and also, that the publication be accompanied

with an examination of the scriptural argument offered by our brethren of the Presbytery of Tombechie. The Committee of last year were continued—the Rev. J. B. Condit being substituted in the place of Rev. President Allen removed from the State. In obedience to their instructions, the Committee, through the Rev. Silas McKen, have prepared the following

ANSWER.

Belfast, Maine, Aug. 20, 1839.

To the PRESBYTERY of TOMBECHIE, in the STATE of MISSISSIPPI.

Christian Brethren, Your letter of the 9th of April last, in answer to one from a Committee of the General Conference of Congregational Churches in Maine, appointed to correspond with Southern Ecclesiastical Bodies on the subject of Slavery, was duly received, and on the 27th of June following, communicated to the Conference at its annual meeting, at Brunswick. On hearing it, the Conference voted, we believe, unanimously, that the communication, in compliance with your request to that effect, should be published entire, together with the scriptures to which you have referred, for the benefit of our churches, and also appointed the undersigned a Committee to reply to the same in their behalf, and respectfully to request you to publish both articles entire for the consideration of your churches, and others similarly situated.

In performing the duty, thus assigned us, we would express to you high satisfaction, on the part of the Conference, that you did not, as some others have done, leave them uninformed of the reception of their former communication, or return it in a blank envelope, or with a mere note of rejection, but had the magnanimity to give it a candid hearing; and to return in open-hearted, courteous answer. In this we rejoice, not only on account of the intrinsic worth of your communication, but because it furnishes us with evidence to the fact, that it is possible, after all, for men of different sections of the country, and entertaining extremely different views in regard to slavery, to discuss the subject freely, without personal aspersion, or infringement on any of the established laws of civility and christian courtesy. The Conference was also gratified with the desire which you expressed that your defence of slaveholding should be published here, as they wish the churches of their communion to be favored with the able articles which have ever been written on both sides of this deeply interesting subject, that they may have the whole matter, in all its facts and bearings, fairly before them; and in the exercise of unbiased judgment, form their own conclusions. An honest mind, seeking after truth, turns with intrinsic joyfulness towards the light, from whatever source it may emanate; or by whatever process it may be elicited.

MORIBID SENSIBILITIES.

We admit the truth of your first remark, that "the subject involved is delicate, and daily becomes more so from the morbid sensibilities which are excited pro and con." By morbid sensibilities in both the friends and the opposers of slavery, we suppose you mean a diseased state of those qualities which render them quick of perception and sensation; or at least, an unhappy constitutional bias to such irritation and excitement as one in a sane state of mind would not feel. The friends of slavery exhibit either of two feelings, either exhibit or feel. The high excitement of this morbid sensibility which has within a few years so extensively existed, we, no less than you, sincerely deplore. Nor can we object to the opinion you have expressed, that it has not made better men, citizens, or christians; that it has done no good in any quarter of the country, but much hurt. It has probably in some instances been overruled for good, but its own natural tendency is to disquiet the mind, and even to the detriment of the body. Some of its effects we have seen, and of far more we have heard. It has induced some of our countrymen to load, not only slaveholders, but all who did not come out in organized opposition to them, with harsh and opprobrious epithets; to publish inflammatory articles, to the prejudice of others, without any sufficient evidence of their truth, and which in some instances have turned out to be false; to defend themselves by deadly weapons, and to resort to various ways to the use of rash and unwise measures for the abolition of slavery; it has moved others to break up seminaries of learning, because young persons of color were allowed to be benefited by them, to disperse, with savage brutality, assemblies of respectable people consisting of ladies as well as gentlemen, who had peaceably assembled to hear the subject of slavery candidly discussed; to the pollution of the press with calumnies, because they had been, or were likely to be, used for this purpose; to ransack violently the mails in quest of anti-slavery publications; to demolish printing presses, and cruelly persecute their conductors; to shoot down, in one instance, an editor of a paper, who went forth from among ourselves; to offer large rewards, and that publicly, for the murder of distinguished abolitionists; and to bring not a few of our leading men in Congress into collision with each other, so violent and reckless, that some of them have not only treated abusively, but have trodden down constitutional rights of the people, and threatened a dissolution of the Union.

This morbid sensibility is truly a fearful element in any individual or community. It has already caused a vast amount of evil, and threatens destruction to all our most valuable institutions. The unholiness and dissolving fire which it has so widely kindled, "ought," as you remark, "to have been long since extinguished by the waters of patriotism and christian affection." But the extinguishing element seems to be scarce, and the engines for throwing it are out of order; and the fire-men few, badly organized, and too jealous of each other to act in concert; and thus the devouring element is left fearfully sweeping along. All this we deeply deplore.

But from the excitement of sensibility, not morbid, of caligating conscience, and generous sympathy, a christian benevolence, leading men to consider the woes and wants of their fellow creatures, of whatever complexion or condition they may be, we have seen no such evils arising. Of this kind of excitement there has been and still is alto-

gether too little; and powerful stimulants are urgently demanded to rouse public feeling, in regard to this subject to any like healthy action. The dominant energies of mental soundness, must be called into exercise, or a cure of morbid sensibilities will never be effected.

SLAVERY CONTRARY TO NATURAL LAW.

By natural law, as used in our former communication, it seems the Presbytery knew not what was intended, and therefore could express no opinion whether slavery is contrary to it or not. There might have been, on our part, some want of definiteness in our use of the term. We had in view, however, the same principles of human nature as the apostle had, when he said of some who had never been favored with the light of divine revelation, "These not having the law, are a law unto themselves, which show the work of the law written on their hearts, their consciences also bearing witness, their thoughts meanwhile accusing, or else excusing, one another." We suppose there were principles implanted, naturally, in the souls of rational creatures, which, under the mere light of nature, would, if left unbiased, lead them to feel that some things were morally right, and others morally wrong; and that the business of enslaving human beings for life, without any crime of theirs, forfeiting liberty, would naturally be referred by all unprejudiced minds to the latter class of actions. The fact that multitudes hold slaves without compunction of conscience, we consider no proof against the existence, of such a law; but only an evidence that conscience may be erroneously trained, or be so borne down and stifled by selfish seeking its own interest and gratification, that its voice is not, in regard to this matter, heard, or regarded. Let the question however be put once to such, whether it would be right for men of any other nation, into whose hands they might fall by war or shipwreck, to despoil them of their liberty, convert them into merchantable commodities, and treat them not as men but things, just as they do their servants, and their decision, we have no doubt, would be unanimously against it. So it would be with men of every nation and of every complexion, without qualification, then, is contrary to, is a flagrant violation of the law which the God of nature has universally impressed on human hearts.

THE BIBLE MUST SETTLE THE QUESTION.

You say, "on the subject of slavery, we are willing to be guided by the Bible, the unerring word of truth. Where it condemns we condemn, where it approves we approve; we are not unwilling for the whole world to know our views on the subject of slavery." We were heartily glad to hear this, because we can, and do, without qualification, reciprocate your declaration, and feel that on one main point to be attained in the settlement of this great controversy between the churches of the slave and of the free States, we are already perfectly agreed. The word of God, rightly understood, must settle the matter. There must also be established laws of interpretation of which we shall mutually approve; which, if duly regarded, must bring us to the same result. Here we are happy to meet you, and in union with you, would gladly bow down in humble prayer, to the author of the Bible, for the effectual teaching of his Spirit that we may be guided in the way of truth, of righteousness and peace. You believe that the Bible justifies such slaveholding as is commonly practised in this country. We as firmly believe that it does not, but is entirely opposed to it. You have ingeniously assigned the reasons of your belief, referring us to the particular portions of scripture on which it is founded. We have carefully examined every one of those passages, and aimed to weigh impartially all our arguments founded on them, and yet dissent entirely from the main conclusions to which you have come. With becoming deference we would inform you where we think your reasoning incorrect, and why we believe the Bible, instead of justifying, particularly condemns the practice in question. And from the evidences we have already had of your magnanimity and fairness, we cannot but hope, that you will not only give us a candid hearing, but see cause to come to the same conclusions with ourselves.

AN UNSOUND AND DANGEROUS PRINCIPLE.

A preliminary remark with which you enter on your scriptural argument is this: "In the Bible the state of slavery is clearly recognized; but the condition of the slave, like that of all society, is left to be regulated by the civil police of the state or country in which it exists." This remark, though brief, is manifestly fundamental, to your subsequent reasoning. Its position assumes, if we understand you, is this, that if the Bible recognizes any species of slavery in any nation, for instance among the Jews, and we suppose you would include the idea of giving precepts for the regulation of it, then slaveholding generally, is not wrong; and the rulers of other nations have right to authorize it; and to regulate, as they may think proper, the condition of the enslaved. To this doctrine we strongly object, as not only erroneous, but of most dangerous tendency. If we understand you, it is the justification of American Slavery; but if generally admitted will inevitably lead to conclusions from which you, as well as we, must shrink with horror. If by this mode of reasoning the slaveholding of our country may be vindicated, the Russian Autocrat may in the same way be justified in crushing the Poles; the Turkish Sultan, in tyrannizing over the Greeks; heathen kings in the heart of Africa, have a divine right to sell their subjects into foreign bondage; and the despots of the Barbary States are not to be blamed for capturing the vessels of Christian nations, and subjecting their crews and passengers to perpetual servitude. Should you, with your families, be wrecked on the coast of the great Sahara, as some of our countrymen have been, the warring Arabs would be entirely justified in reducing you at once to abject slavery; and in selling you to the Moors or Algerines for as much as they could obtain in the market. They look down with much disdain on those whom they designate "Christian dogs," as the southern masters do their colored servants; and this is the way in which they regulate the condition of their

slaves. To such conclusions as these, indefinitely multiplied, your fundamental principle irresistibly tends. We know you will not admit of its general application, because it allows it in cases in which it might justify the enslaving of yourselves; and therefore must insist, that you cannot consistently avail yourselves of it merely to answer a turn, in case of self defence. To this point we may have occasion to revert hereafter.

PATRIARCHAL SERVITUDE.

Coming, at length, directly to the divine oracles, you adduce the examples of the venerable patriarchs, Abraham, Isaac, and Jacob, in defence of American slaveholding. The fact of their slaveholding you consider settled, by the passages to which you refer; and of them say, "Jacob held slaves without the least remorse of conscience or reproof from God." A remark which you undoubtedly intended to be applied to the others also, because if either conscience or God reproved them, their example should be avoided rather than imitated. That neither of these contingencies occurred, even in the case of Jacob, must be ascertained, if it can be at all, from other sources than the passages to which you have referred us. The pith of your reasoning on this topic is evidently this, that whatsoever so good men as Abraham, Isaac and Jacob did without expressing sorrow, or relieving known reproof from God, was right; and we therefore follow their example, in this statement correct? If not, what relevancy or force is there in your reasoning from patriarchal example in defence of American Slavery? If the statement of your reasoning is correct, are you willing to abide all the legitimate conclusions. Do, dear brethren, consider well which horn of the dilemma is to be chosen.

Two things in regard to this matter merit special consideration. The first is the fact whether the patriarchs did hold slaves; and the other whether their example, provided they did, would justify other men in doing the same thing.

DID THE PATRIARCHS HOLD SLAVES?

Let us inquire into the fact. On examination of the passages to which you refer for proof that the patriarchs were slaveholders, we find, that Abraham, Isaac, and Jacob, all had many servants, but no mention whatever is made of slaves. That you are strongly inclined to consider the term servants with exclusive application to slaves, we have evidence throughout your communication. But that this exclusive use is warranted by the sacred writers, we do not allow.

VARIOUS SENSES OF THE TERM SERVANTS.

The terms *evedim*, in The Old Testament, and *domos* in the New, clearly signify slaves, and we believe, indicating translated servant or bondman, are evidently used with great latitude of meaning, and freedom of application. The fundamental significance seems to be, *One who is in some respects subject to the will of, and acts for another.* Hence the phrase, servant of the King, is an honorable title, denoting a courtier, or other high officer. The King of Syria, in his letter to the King of Israel, styles Namaan his servant, although he was a great man with his master, and chief commander of his army. A servant of God in scripture language, is one devoted to his service; especially one distinguished for piety and holiness, as was the case with Moses, Joshua, David and Paul. In the New Testament, the epithet servant of God, and of the Lord Jesus Christ is a title of honor commonly given to the teachers of the christian religion, and particularly to the apostles themselves. In some few instances, the epithet, servant of God, is given to men whom, though not willingly obedient to him, he uses as instruments in accomplishing his purposes. The king of Babylon is thus denominated.

The term servants, is however very generally applied to persons of humble condition, who, either with or without their consent, were subject to other individuals as their masters; and occupied in menial employments. Among these were several classes some were hired servants. These, however, were not designated by a qualifying term joined with the ordinary word for servants, but by an entirely different name. One hired to do service for another during a set time and for a stipulated price, the Hebrews denominated *sakir*, and the Greeks *misthos*; Names significant of their peculiar condition as hired men. Persons of Hebrew origin were liable under the Levitical law to be reduced to servitude on account of failure to pay either ordinary debts or sums in which they had been amerced for crimes committed. Not only the insolvent debtor himself, but his family with him, were liable to be seized and sold by the creditor, in order that by their services the money due might be obtained. On this custom is founded that parable of our Lord which says of the defunct, who owed ten thousand talents, and had nothing to pay, that his creditor "commanded him to be sold, and his wife and children, and payment to be made." This kind of servitude, however, might not continue at the longest over six years. Deut. 15: 12. Servants of a still lower order were obtained both by conquest and by purchase from among the neighboring nations. These were to serve, not merely for six years; but for life, or at least unto the year of jubilee; and their children inherited the condition of their parents. The mere fact that they were purchased, does not prove that they were held as articles to be used only for the benefit of the owner, and to be sold again at his pleasure; any more than the fact that they were in the habit of purchasing wives, proves the same thing in regard to them. Boaz says, "So Ruth, the Moabitess, have I purchased to be my wife." The prophet Hosea remarks respecting his wife, "So I bought her to me for fifteen pieces of silver, and for a homer of barley, and an half-homer of barley." Jacob bought his wives, Rachel and Leah, and for want of money paid for them in labor at the rate of seven years apiece. Their wives were in a sense, their money. Are we to infer that they were in the common sense of the term property, merchantable in the market? They were purchased of their fathers not as merchandise but as wives; to perform the duties and enjoy all the rights and privileges of married condition. So heathen servants were bought either of former masters, or of their parents, or, for any thing that appears, of themselves, to occupy the place, and perform the

duties of their peculiar station; their duties and rights being prescribed and established, under the Levitical dispensation, by very merciful laws. That they were held as chattels, like beasts of the field, subject to be sold from one to another for purposes of gain, as slaves are among you, we can find no sufficient evidence in the Bible. The conquerors of the Hebrews cast lots for the people, they gave a boy for a harlot, and sold a girl for wine, that they might drink; but were accused of God for so doing.

Now since the term servants is used with such latitude of meaning, what proof does the mere fact, that the patriarchs held servants, afford, that they were slave holders, in the received sense of that term? Has not many a gentleman in England, in the British West Indies and in the free States of this Union, servants—some expecting to remain for life, some hired for a short season only, and some occupying important stations, as farmers, manufacturers and stewards of their households, to whom they would not fear, commit their most valued treasures? Are these men on this account to be denominated slave holders? With indignation they would repel the charge. That either Isaac or Jacob ever bought, sold, or held, a human being as a slave, you have furnished no certain evidence; nor have we been able to find any.

(To be continued.)

REV. JOSEPH WOLF, THE MISSIONARY.

This eccentric convert from judaism, after wandering for twenty years in Europe, Asia, Africa, and America, proclaiming every where the gospel of Jesus Christ, has at length, it seems, settled down as a pastor of a small parish in Yorkshire, Eng. A correspondent in London sends us the following notice of him.—N. Y. Observer.

LONDON, Oct. 12th, 1839.

Upon the bleak moors of Yorkshire, about four miles from Huddonfield, and surrounded by the rugged scenery of Lintwaite, lives that singular and eccentric character, Dr. Wolf. You have no doubt read some account of his journeys in Palestine and India, in search of the ten lost tribes of Israel. A small church of recent construction standing upon the summit of the hills, and visible from the road, is the most conspicuous object in this neighbourhood. A few rude stone built cottages with their stone roofs are scattered here and there upon the declivities of the naked, cold and barren hills. Thorns and briars can scarcely find a footing, and one feels that the curse upon Adam's first transgression is carried out to the very letter.

About £30 a year is all the Doctor receives for his official duties in this humble sphere of action. But an active man may always be useful, and I believe it is generally true that those who are of most service to others are least provided for themselves. I was much delighted to learn that the Doctor had recently opened a free school for the instruction of the neighboring clergy in the Hebrew language. They meet once a week at the Doctor's house, and the present class is composed of six. I met one of his pupils at my old friend Mr. Stable's, Crossland Hall, near Huddonfield, from whom I received this information. In addition to his Hebrew school, his parochial duties are singularly useful.

The Trade in Opium.—An American merchant, in a letter dated Canton, July 15th, says:

"The vigorous measures the Chinese have adopted to put down the opium trade, have subjected us Americans to many inconveniences, and some of their new regulations are very vexatious; but I for one am willing to submit to them, if they have the effect of putting a stop to the trade in opium, which has done incalculable mischief to the country, both in a moral and political point of view; but I fear it will revive again; it certainly will if the laws prohibiting it are relaxed in the least, for it will require years to root out so deep and wide spread an evil. The use of the drug has, for years, been quite as common as that of ardent spirit in America, and the attachment is said to be much stronger.

No man of philanthropic feelings, can see and hear the effects of opium, and not rejoice at the destruction of the trade.

Fatal accident on the Hudson and Berkshire Rail-Road.—On the arrival of the Friday morning train at West Stockbridge, the engineer, Thomas Cookson, in stepping from his station, when the engine had nearly ceased moving, tripped and fell under the wheel, so that the right leg was nearly severed just below the knee—the ash pan passing over his body. By the expeditious move of the locomotive, which was dispatched for that purpose, surgical aid was obtained, through Dr. S. White, of this city, in about three hours. The limb being promptly amputated, and he continuing to retain his senses, hopes were, for a while, entertained that he might survive the internal injury. He however expired about 6 o'clock in the evening. Mr. Cookson has left a wife and five children to mourn his untimely death, and the Company a valuable engineer.—Hudson Repub.

Death of an Indian Chief.—Died on the 20th Sept., near the Oneida Castle, Onondaga, head chief of the Onondagas, aged about ninety-six years. At the time of his death, Onondaga, with the subordinate chiefs and principal men of his nation, was on his way to participate in the ceremonies of electing a head chief of the Oneidas. Within a few miles of the council house of the latter tribe, Onondaga placed himself at the head of the deputation of the Onondagas, and commenced the performance of ceremonies observed on such occasions, when he was suddenly seized with the bilious cholera. Calling the next chief in authority to fill his station, he withdrew to the roadside, when he soon after expressed a consciousness that "it was the will of the Great Spirit that he should live no longer upon the earth." He then sent for his people and took leave of them, after counselling and brotherly love in their councils and among the people of the nation, and friendship and integrity with all. He soon after became unable to speak, and in a few hours his spirit was gathered to the Great Spirit who gave it.—Oneida Whig.

Eld. B. Carroll in a letter to the editor of the N. Carolina Recorder and Watchman, dated Carrollton, (Miss.) Oct. 10, 1839, mentions the baptism of 167 happy converts in four churches in Carroll and Holmes counties in that State.



## Christian Reflector.

"Charity rejoiceth in the Truth."  
WEDNESDAY, DECEMBER 11, 1839.

## ADJOURNED MEETING OF THE BOARD.

A meeting of the MANAGERS of the CHRISTIAN REFLECTOR will be held at the Office of the Editor on Thursday, Dec. 12. A punctual attendance is very desirable.

## OUR OWN AFFAIRS.

It is unnecessary for us to present to our friends a new Prospectus at present, our plan being already sufficiently known. But we desire to have our patrons understand that, on account of the small subscription list with which we set out, we have been obliged to incur expenses considerably beyond the income of the paper. A few friends have taken shares in stock to an amount exceeding FIVE HUNDRED DOLLARS, which is nearly all paid, and yet we are something in debt. So it may be seen that our enterprise is not a *lucrative* concern. The "hardness of the times" affects us as it does others, and we hope our patrons will not deem it too heavy a burden to pay the small sum of two dollars per annum to sustain the publication and to furnish themselves and their families with a Religious Newspaper. Several hundred dollars are due on the score of delinquency, which, we trust in the *Christian* honor of every such subscriber will now be promptly forwarded. The advance pay for the year 1840 will be needed at the first of January, and we doubt not will be forwarded in good time. Additional "shares in stock of ten dollars each, to be refunded as soon as the income of the paper shall give the ability," are needed and most earnestly solicited. Brethren, shall we hear from you without delay?

**Monopoly.**—In the establishment of the CHRISTIAN REFLECTOR, its friends acted as *Freemen*. They supposed that they were at liberty to publish it side by side with all the other papers of the day, and to offer it for patronage to all people. If any chose to subscribe for it, they were at liberty to do so, as it was believed, without exposing themselves to the taunts or ridicule or condemnation of any of their brethren. They commenced its publication at a pecuniary loss, not for the purpose of making money but to disseminate truth on "all religious and moral subjects." They offered it to their brethren and fellow citizens; and more than TWO THOUSAND persons have already subscribed for it—two hundred since the middle of October last. These facts show with some clearness that there was a demand for the establishment of the REFLECTOR and that there is still a louder demand for its continuance.

During more than a year, the conductors of the other Baptist Newspaper in this state affected to regard the REFLECTOR as of no importance, not at all interfering with their interests. But recently the tone is changed, and they are loud in their complaint, that the REFLECTOR is "undermining the Watchman." In their paper of Dec. 6, they say—"If it be true that efforts are made to undermine the Watchman, &c. Attempts of this kind are well known to us, &c. We act on the belief that they but throw dust in their own eyes who throw it against the wind." &c. Now we publicly deny this charge and call on its authors to sustain it. If "attempts to undermine are well known," they can be produced. We mean any other attempts to "undermine" than such as exist in pursuing a fair and honorable course, making the REFLECTOR such as it was intended to be, and candidly submitting it to every man to make his election between this and any other religious periodical. If the public shall be furnished with no proof of such other, i. e. *dissemination* or *unfair* "attempts to undermine the Watchman," they will be able to determine whether the charge, so gravely brought against the friends of the REFLECTOR, is or is not "founded in fact." We ask no more than our right—let a candid public judge between us.

Let the friends of true liberty, whether that of the slave or their own, consider the duty they owe to the cause and throw themselves into the "Thermopylae" at this "crisis," remembering that *Ecclesiastical* tyranny, in every form, is to be resisted in the fear and love of God, at every hazard and at all times.

## THE OLD WARREN ASSOCIATION.

We ask the reader to look with care and a keen eye at the article in another column from an esteemed correspondent, on the ancient practice of this Association. It tells a story which they will do well to remember who are so strenuous in striving to exclude from our Baptist Associations and Churches the "exciting subject." Another year will test the hopes of such "reformers."

**Honorable.**—On a certain occasion, Joseph Bonaparte was in Philadelphia, from his country residence in Bordentown, with some members of his family, and one of the young ladies was desirous of purchasing a fashionable hat for the season. They entered a *ton* store in Chestnut street, and after the young lady had selected one, the price was asked, and Count Surveilliers was told—"sixty dollars." He replied—"I must decline to buy it, then: true, I can afford it, but I will not set so foolish an example."

**The Opium Trade.**—It is gratifying to learn that the British Ministry do not propose to indemnify the Opium Smugglers in China for the losses they have incurred.

TO CORRESPONDENTS.—Several communications are received which we cannot insert this week. That from Hamilton, N. Y. is peculiarly gratifying. The business alluded to in the interesting letter from Clockville, N. Y. will be attended to.

## THE CONVENTION AND THE WATCHMAN.

When we declined publishing the entire communication of our correspondent "Proverbs 26: 27," last week, we had not received the name of the writer. Some curiosity has been excited to see the whole piece and in compliance with the wishes of several "esteemed friends," we give it all in connection with a somewhat similar article. A third friend has written us from Boston a private note on the same subject, showing that no slight emotions have been created there, in the city, by the coarse and "unprovoked" attack of the Watchman upon the Convention.

We desire not "war" with any man, but insolence must be rebuked, and our respected correspondents have an undoubted right to speak their minds. We are pleased that they do this in so kind a spirit and with so much dignity, and we hope that the young man will receive instruction with becoming docility from the pens of his fathers.

For the Christian Reflector.  
Mr. Editor.—Your extract from the Christian Watchman relative to Minutes of a "Baptist Anti-Slavery Convention in Worcester" has suggested a few reflections, which I am rather inclined to express.

I did think to send something to the writer of that article, but fearing that it might be "unsuited to his columns"—perhaps "crude" without, I offer a few remarks to yours; supposing that if your readers can only spell out the meaning, you will leave me responsible for the "form." On reading that article, my first emotion was that of surprise, the next of regret. It seemed rather strange some weeks ago, that the editor of that paper could not insert a few resolutions of a church, by request, and leave his readers to make their own comments, rather than preface such remarks as could effect no good, but might do some evil, especially in the feelings of that church.

It appeared stranger still that, when a convention of pastors and delegates, from some of the most flourishing churches in the Commonwealth, yet in harmonious fellowship with their brethren on all unquestioned modes of benevolence, should meet to deliberate on one of the most important subjects of the day, and exhibit proceedings, which on paper, and probably in the action, are characterized by harmony and mildness *unusual* for that exciting subject; they cannot be alluded to in one of their own family newspapers without words of contumely. It looks queer that notice should not be taken of the fact without solicitation, as are any matters of intelligence. But when "many esteemed friends" wish it, and "it would give the editor great pleasure to comply," it is singular, that he could not barely mention the fact, as he would the "movements" of Campbellites, Mormons, or others, and leave his brethren to judge whether they contained "the germs of future alienation and discord." If he thought it safe and expedient, to add any remarks he might have made such as would kindly admonish or persuade; of this none would have complained. Paul said, of some brethren whom he thought doing injury, "weeping, they were the enemies of the Cross of Christ" but had too much skill in his calling, and too great regard for all his brethren, to condemn them unheard. If the article was "too long," it possibly could have been abridged, if it was too "crude," the clerk should have been answerable. But most likely the "other words" contain the truth—the great abundance of matter on hand, "supposed to" "profit the reader more"—prevented. As to the editor's "drilling on his own hook" it has not been disputed, and it is begun to be feared, that there are others drilling on such "hooks," not without "officers and orders,"—certainly there are a few *drummers*—and they are doing as much execution as could be expected from persons under such circumstances. To this movement there would be no killing objection, if any think it policy to "stay by the stuff," rather than go to the battle, provided they occasionally point their artillery towards the enemy, and not always fire among "their esteemed friends." But it must not be thought wonderful if others should prefer a different course, and wish to be found somewhere at *sometime*, doing something, in some way, and not forever blowing hot and cold with the same breath. Whether this is the "open, plain, and independent course" of that paper, its old readers by this time can probably tell.

But if, as you intimate, the brother is "young" perhaps he has some advisers, and they may recommend him to "consider of it" and "gratify his many esteemed friends" by telling them "openly and plainly" whether he intends to charge them before all their brethren, with attempting "alienation and discord," and give them an opportunity for defence. If this is publishing what is "suited to his columns," and will "subserve the great interests" of "our hitherto united and prosperous denomination," and looking with undistorted and impartial eyes at every subject," it might be well for some of his readers to understand more of the nature of this new kind of moral machinery.

We wish, Mr. Editor, you to keep us duly apprised of all these "movements." We don't want to live in this big world, and know what is going on only one side of it. We who live back in the country (our name is legion) like to hear both sides of every important question, consider it, take advice, and speak our minds.

And you must remember we don't have access to the variety of information which you editors do. We are at present in the habit of taking both of your papers, and by this we shall secure, at least an opportunity of seeing which excels in the "more excellent way," and out vies in a "plain, open, independent course." If you can take a word of advice from one of "our esteemed friends," it will gratify "many" of them, in case you should ever inadvertently charge them with what they feel innocent of, to recant, and confess; and not suffer the poison you might inconsiderately

thrust into the vein of the denomination, to work its way into the system. Such a course would be a practical commentary on  
PROVERBS, 26: 27.

## For the Christian Reflector.

Brother Grosvenor.—On taking up the Christian Watchman of 22 ult. I was not less surprised than yourself on reading the remarks of the Editor on refusing to publish the Minutes of our Convention at Worcester. I did not know but he would decline publishing the minutes, but I could not have supposed that the same man could write that article and his address to his patrons in the next paper. I was unable to form a conjecture why he should be keyed up to so bad a pitch. I observed by a hint dropped in connection with the account of Br. Colver's Installation, that the Watchman was preparing for war, I regretted it then, as I do now.

The remarks of the Editor on publishing the anonymous communication to Br. Smith of Fitchburg, and his answer seemed to me utterly uncalled for, they were bitter, and calculated to forestall the reader, and to misrepresent Br. Smith's spirit. I asked two individuals if they thought there was anything in that spirit, which justified such Editorial strictures, and they both said that when they had read all, they were entirely disappointed in not finding what they had been forewarned to expect. As we have had no war with the Watchman, I was very sorry that Brother Crowell should indulge himself in misrepresenting his brother. When I saw his last article on our Convention I was pained that so good a man should suffer his bile to so overflow. I need not say what I think of such language as "training in such company," "officers and orders," "drilling on our own hook," "Perhaps we shall not like all the orders," "sooner than minister to that which shall divide and weaken," &c., you have placed them in the right light. Has it then come to this, that our Watchman has descended so low to abuse men who have done him no harm? It would seem that the Editor took time to ponder on the request made to him, so could not have written from the impulse of the moment. Whether he consulted any other than the girls and a few others in his office, that he recently told us were all the managers of the Watchman, we of course cannot tell. If he had, it seems he must have found some who would have counseled him better. It appears that our convention has greatly displeased this Editor of the Watchman, for that I am exceedingly sorry, not that we held the convention, but that he or any other should think of dictating to us on that subject. For myself I have ever been one of my brethren in Mass. ever since I have been in it, and I intend to cling to them yet, and I hope Br. Crowell will not do any thing to create any uneasiness about what does not belong to him. I take it that we all have the liberty yet of training in the country and under country officers if we choose, brother Crowell can of course have the same liberty to train in the city and under city officers if he chooses, or if he prefers that he can train on his own hook. He is I know as the often tells us a very independent Editor, this is well if it does not interfere with other men's independence. It is possible that years may diminish the value of himself, in his own eyes. I was much pleased that you were so perfectly guarded in your remarks and that they were so exactly to the purpose. I was convinced more than ever of the necessity of sustaining the Reflector with all our power. I hope every man that has any remains of independence in him, will bestir himself to encourage and aid the paper. The Watchman has excluded us from its columns, it would, if it could, exclude us from any action in our association or in the churches, and now we are to be cashiered for acting by ourselves. As a Baptist, as a man, I shall not give up my individuality or my independence. Long I supported the Watchman, I loved it, and after I discontinued it one year, I was thinking of taking it again, I fear from my heart desired that it might prosper, but I have abandoned it, I cannot pay for such unprovoked abuse from a youth who was not born when I was training on my own hook, without help from any charity, to obtain the learning necessary to assist me in my great work of the gospel ministry.

## A BAPTIST.

## IMPORTANT CORRESPONDENCE.

We lay before our readers to day a part of a correspondence between our Congregational brethren of Maine and a slaveholding Presbyterian in Mississippi on the subject of Slavery. The argument on the part of the defenders of slavery is probably as good as any which may be looked for, and that on the part of its opposers is drawn with considerable ability and care. As we intend to publish more of this correspondence, our readers will realize the importance of preserving all of the papers containing it, so as to be able to put the whole together in order to understand it, when it shall have been completed, which will take several weeks. Indeed, the keeping of an entire file of the Christian Reflector is necessary, if the reader wishes to understand fully certain articles which are intimately related to each other, although they may be published several months asunder.

The correspondence of which we speak is conducted in an excellent spirit. It is more valuable on that account. The most exciting subjects require the most cool and candid discussion. We copy it from the Portland Christian Mirror.

We think the criticism on the Hebrew word *Ebed*, spelled in the correspondence more correctly, perhaps, *Eved*, is unsound, since the Etymology of this word does not imply that the man called an *Ebed* (sometimes rendered servant) is one that acts under the direction of another. The word is frequently so used, as the word laborer or agent is, but the original, radical meaning of each of these words is, one that acts or labors, whether independently for himself, or subordinately for another. Or

this word we purpose to offer some additional remarks at another time, as its proper meaning is of essential importance in settling the question at issue.

ELD. WINTHROP MORSE.—We bless God for the success of Bro. Morse on his Western tour and for the very kind reception he is enjoying. One brother writes us, Dec. 3, and says of him—"He spent the Sabbath with us and addressed the Congregation from these words—'And the door was shut;' after which he made known his business and an appeal to the assembly on behalf of the slave, in an able and interesting manner." So, it seems, Br. Morse is chargeable with having pleaded the cause of the oppressed on the Sabbath. What a crime! A periodical which a few months ago said, "we do not wish to press the pulpit into our service," in the last number expresses the wish that ministers will lay its claims before their people about this time. The practice has been to do this on the Sabbath, and we suppose, it will so be done this year. To this we do not object. Is it lawful "to do good on the Sabbath day?"

Let those who refuse to plead for the slave on the Sabbath, consider that they "also have a Master in Heaven."

Revised.—Dear Brother Grosvenor,—I wish through your paper to make known to our Christian friends that the revival in this place is still going on. It has been my privilege, since I gave an account of the work, to baptize 27 more, making in all fifty two since the work commenced: and more will probably join soon. The recent occurrence, as to the factory business here has had rather an unfavorable tendency in that it has scattered some of the young converts abroad; but the work has spread into the farming neighborhoods on either hand, and we hope it will still go on.—Brethren, pray for us.

Yours in Gospel Bonds,  
PROSPER POWELL.  
Palmer, Three Rivers, Dec. 2nd, 1839.

A PROTEST.  
We regret that the following article was not received in time to be printed with the minutes; but, although we do not see in the "Resolution" alluded to any ground for the objections our respected brother Davenport raises, we ask for him a candid perusal, and hope that no man will prejudice the case. Let the Resolution be thoroughly tried by these objections, and, if they are valid, let them be allowed their proper weight. The reader will find "the minutes" in our paper, No. 46. It will be seen that the Resolution does not actually withdraw fellowship from slaveholders, but declares such withdrawal a duty after all suitable means shall have been employed to enlighten them on this subject and to bring them to repentance and the renunciation of their practice without success. The holding of Conventions, the discussion of the subject by the press and the carrying on of correspondence with slaveholders, are all Christian means designed to accomplish this end. In making these remarks in explanation, we would by no means forestall the reader, or prejudice him against the protest; but we say again—let the Resolution be thoroughly tried by these objections.

1. James Davenport, a member of the Baptist Convention held at Worcester, Nov. 7-8, 1839, protest against the adoption of the 8th of a series of Resolutions touching the subject of Slavery, passed by said convention for the following reasons—

1st. Because said resolution contemplates taking from Baptist Churches in slaveholding states the right of private judgment, the liberty of putting their own construction upon the word of God, and is attempting to deprive them of that freedom which Roger Williams and all Baptists and abolitionists hold so dear, and is, virtually, teaching slaveholders to acknowledge Northern Baptists as masters.

2d. Because said resolution, in my view, is unkind and unchristian—it is not doing to them as we would have them do unto us—it is saying to our Baptist brethren in the South, "Stand off," we are holier than you.

3d. Because it is excluding them for supposed heresy and not for any immorality which does not result from mistake in their understanding of the sacred oracles.

4th. Because said resolution cannot be sustained from the rules nor examples of the Head of the Church.

5th. Because it is saying to those who believe, and for whom, probably, Northern Baptists believe, that Christ died, you shall not "do this in remembrance of me."

6th. Because, I suppose our slaveholding brethren will consider said resolution, a departure from Baptist principles, and as approximating to the denunciations of the Papal See.

7th. Because, I neither feel willing to live or die without washing my hands of this wrong.

JAMES DAVENPORT.

serve such a fate. Their act in boldly rising against their oppressors and striking a blow for freedom, is looked upon as a deed of peculiar atrocity, and as demanding signal punishment. If our laws and the interests of slavery in this country should require such a sacrifice of the claims of justice and humanity, we think it would now longer be necessary to prove that as a nation we have something to do with slavery."

NEWS FROM WASHINGTON.—The reader does not, of course, expect to hear of the delivery of the Message, but we have the next best news to communicate in the fact, that a temporary organization has been reached, in the appointment of John Quincy Adams to the Chair, until the House shall be organized.

In coming to this decision, all motions and resolutions before the House were passed over, as parliamentary rules were not considered binding upon an unorganized assembly.

Mr. Rhett offered the resolution that Mr. Adams should be called to the chair, and to get over the clerk's objection to putting the question, put it himself. Lewis Williams, oldest member of the House, was first proposed, but objected to the introduction of the resolution, and Mr. R. then varied the resolution by substituting Mr. Adams' name. Mr. Adams took the chair, and the rules of the last House were adopted for the government of the "meeting."

Much confusion being apparent in the galleries, and some hissing, Mr. Thompson of South Carolina, said, that if the business of the meeting was interrupted, he should call on the President for a military force to preserve order.

The House or "meeting" then adjourned.—Dispatch.

A Young Rogue, was caught the other day in N. Y. selling the last year's Message of the President for a new one. So much for being in a hurry for "the News."

Candidate for Presidency.—We learn that the Convention at Harrisburg, have nominated Gen. Wm. H. Harrison of Ohio for the next Presidency.

ANTI SLAVERY MEETING.  
The annual meeting of the Worcester Anti Slavery Society, for the choice of Officers, and the transaction of other business of importance, will be held at the Friends' Meeting Room, Park Buildings, Saturday evening next, at 7 o'clock. A full and punctual attendance is particularly requested.  
Worcester, Dec. 11, 1839.

## Married:

In Boston, by Rev. Mr. Worcester, Mr. John Woods, of the firm of Woods & Harvey, to Miss Abby A. Fessenden. Mr. Henry Edgar, U. S. Navy, to Miss Susan Curry; Mr. Simon Leonard to Miss Clarissa H. Moore.

In Boston, by Rev. Mr. Bates, Mr. George W. Warren to Miss Harriet Atwood, daughter of R. B. Willis, Esq.

On Tuesday, Mr. R. P. Parish to Miss F. A. Hollis, both of Boston.

On Tuesday morning, at King's Chapel, by Rev. Dr. Greenwood, Mr. John D. Parker to Miss Ellen L. Hale.

29th ult. by Rev. Mr. Aiken, Mr. Edward J. Stearns, of New York, to Miss Lucy A. Wright, of Boston.

26th ult. by Rev. Mr. Neale, Mr. James R. Aiken to Miss Hannah Henry, all of this city. Mr. Zephaniah Worthworth to Miss Erad Young.

Mr. Harrison George, of Charles town, to Miss Harriet M. Pratt.

In Worcester, Dec. 3, Miss Lucy W. Kendrick of Halifax, Vt. aged 19; 5, Mrs. Mary S. Burbank, wife of Mr. Gardner S. Burbank, 29; John E., son of Mr. John E. Sweetser, 3 yrs.; 9, Mrs. Ruth Thayer, formerly of Beltingham, 80. Funeral this afternoon, at 2 o'clock, from the Baptist Meeting house.

In Beverly, 3d inst. Miss Charlotte daughter of Hon. Robert Rantoul, 24.

In Dodgeville, Ashleboro, Mrs. A. O., wife of John C. Dodge, Esq. 39.

In Plainfield, 22d ult. Capt. Joseph Joy, 76, a native of Watertown.

In Providence, 3d inst. Dea. Stephen Wardwell, 86.

In New York, 4th inst. Henry I. Wyckoff Esq. 72.

In Mansfield, suddenly, of bilious cholera, Mr. Andrew Bourn, 33.

Number of Deaths in Boston for the week ending Nov. 30; Males, 20; Females, 18. Causes: consumption 6, scarlet fever 3, small pox 9, infantile 3, apoplexy 1, dropsy on the brain 1, old age 1, syphilis 1, debility 1, lung fever 1, sudden 1, bilious fever 1, inflammation of the lungs 1, casualty 1, inflammation of the brain 1, tumor 1, 1st child bed 1. Still born 4.

At Brooklyn, on the 29th ult. of hemorrhage of the lungs, Dr. Thos. B. Downing.

In Boston, Wallace Thaxter, only son of Dr. Edwin Adams, 8 months.

JAMES DAVENPORT.

Scientific Lectures.  
MR. EVANS respectfully informs the Ladies and Gentlemen of Worcester, that he proposes to deliver, at BRINLEY HALL, his course of Lectures on the Earth, its Productions, Inhabitants, Chronology and History, accompanied with numerous elegant Drawings, illustrative of the customs of different Nations and interesting subjects in Natural Philosophy.

Single Tickets to the Course, 8 or 10 Lectures \$1.50.  
Tickets to admit a Gentleman and Lady, 1.00.  
Children under 14 yrs. 0.50.  
Tickets to the Course may be obtained at the Bookstores.

An agreement to a proposition made to the Lyceum, its members may obtain Tickets at 50 cts. at the Book Store of M. D. Phillips. The introductory Lecture on Friday Evening next, half past 7 o'clock, will be free to all. December, 11th.

For Sale.

A LARGE and handsome brick Dwelling-house of modern construction, containing fifteen rooms, nine of which are furnished with chimneys, a good wood-house, and barn, and a lawyer's office, with between seven and eight acres of handsome and excellent land, situated in Rutland, on the north side of the Common, twelve miles from Worcester, will be sold by the Subscriber on very reasonable terms. Possession given on the first day of April next. The house has two front and two side doors, and is convenient for two families.

CYRUS P. GROSVENOR.  
Worcester, Oct. 23, 1839.

Notice.—Youth's Cabinet.  
REV. C. F. GROSVENOR is authorized to receive money for the Youth's Cabinet. N. SOUHAED, Publisher.  
Worcester, Sept. 17, 1839. 3w 39

The Youth's Cabinet  
Is left weekly at the Shoe Store of JEREMIAH BOND, corner of Main and Front streets, where subscribers in Worcester will please call for it.

J. R. BIGELOW & CO.  
ARE now receiving a large addition to their present stock W. I. Goods, which were purchased with cash, selected with care, and will be sold "cheap for cash." Persons wishing to purchase are invited to call and examine for themselves.  
No. 3, Granite Row.  
Worcester, Sept. 11, 1839. if 37

## DRY GOODS at a Discount.

IN consequence of the scarcity of money the subscriber is induced to offer his large and valuable stock of goods at a discount from late prices—among other goods much reduced in price, are  
Rich Cashmere Shawls from 1 to \$3—late prices from 3 to \$6.  
Best Red, Blue, and Green Plaid Shawls \$2.  
Fine French Merinos \$1 late price 90c.  
Cloak Goods of all kinds at an equal discount.  
Rich Silks of all descriptions, 12 1/2 per cent. discount from late prices.  
40 ps Rich Dark English Prints at 20 cts.  
Domestic Prints, from 6 to 12 1/2 cts. very cheap.

The entire stock is offered for cash on corresponding terms.  
Purchasers are assured that the above is no misstatement of facts, made to allure customers to the store, but that the entire stock will be sold as represented, at a very great discount from the recent prices; the incredulous can best convince themselves by calling and examining goods and prices.

HENRY H. CHAMBERLAIN.  
Oct. 30, 1839. if 44

Anti-Slavery Almanack for 1840.  
For sale at this Office. Price 64 cts. September 1839.

A SUPPLY of East Boston Sugar House MOLASSES constantly on hand and for sale by  
J. R. BIGELOW & Co.  
Worcester, Nov. 6, 1839.

NEW FIGS & RAISINS.  
Cheap for Cash.

Boxes Best Bunch Raisins at 8 cts pr. 25 pound.  
1300 do Cask do at 4 cts do  
300 do New Figs do at 10 cts do  
For sale by J. R. BIGELOW & Co.  
Worcester, Nov. 6, 1839.

2000 POUNDS Porto Rico Sugar, a prime article at 8 cts a pound for sale by  
J. R. BIGELOW & Co.  
Nov. 6, 1839.

A. W. STOCKWELL,  
COUNSELLOR AT LAW,  
HAS removed his Office to Brinley Row, opposite the American Temperance House, up stairs.  
Worcester, April 3, 1839. if

## NOTICE.

THE subscribers have this day formed a co-partnership in business, for the purpose of carrying on all kinds of

## BOOK AND JOB PRINTING.

Their assortment of type and other materials has been recently very much enlarged and improved, and they are now prepared to print, in the best manner, at short notice, and on the most favorable terms,  
BOOKS, PAMPHLETS, Business and Visiting CARDS, LABELS, CATALOGUES, BLANKS, &c. &c.

No. 5 Goddards Row, Worcester.  
M. SPOONER,  
H. J. HOWLAND.  
Worcester, March 11, 1839.

NOTICE.  
ALL Persons indebted to Subscriber for more than 3 months standing are requested to make immediate payment.  
ORRIN RAWSON.  
Worcester, Nov. 27. 6w 45

Bargains, Bargains.  
NEW DRY GOODS,  
at less than half price.

THE Subscriber is this week receiving from T. Auction and other sources a few Packages of Cheap Goods—among which may be found Double width Saxony Cloths at 33 cts pr. yd. Figured Poplins, 42 " Plain do 30 " Good English Merinos, 62 1/2 " " French 62 1/2 " 4-4 French Prints, 12 1/2 " American 5 " Broad Cloths, 1.00 " Pilot 62 1/2 " Petersham's, 62 1/2 " Cassimers, 29 " Satinets, 29 " Good Bro. Sheetings 7 " Bed Tickings, 8 " also on hand a complete assortment of all other kinds of Dry Goods which will be sold equally cheap for Cash by  
ORRIN RAWSON.  
Worcester, Nov. 20. 6w 47

WESTERN RAILROAD.  
Winter Arrangement.

ON and after Monday, 21st October, the passenger cars will leave Worcester at 10 o'clock A. M. daily, Sundays excepted, for Springfield.  
The cars will leave Springfield daily, Sundays excepted, at 11 1/2 A. M. for Worcester. By the above arrangement, passengers leaving Boston at 7 A. M., reach Springfield at 1 P. M.  
Passengers leaving Springfield at 11 1/2 A. M., will arrive in Boston by 3 o'clock train from Worcester, say 5 1/4 P. M.  
The corporation will be prepared to transport merchandise over their road after the 22d inst.

GEORGE W. WHISTLER, Engineer.  
Springfield, Oct. 14, 1839.

Buffalo Robes.  
175 No. 1, (Indian Tanned and painted) Buffalo Robes, selected from the Furs of the North West Company.

Ladies' Boots, Muffs and Furs for Cloak Trimmings.  
Seslet Caps, Buffalo Mittens, Gloves and Neck Stocks,—just received and for sale at the Hat, Cap, Fur, Glove and Umbrella Store of  
NATHL. TEAD,  
one Door North of the Post Office.  
Worcester, Oct. 30, 1839. if 44



## POETRY.

For the Christian Reflector.

By C. W. DENISON of Paterson N. J.  
Matthew 25, 40.

A poor wayfaring man of grief  
Hath often crossed me on my way;  
Who sued so humbly for relief,  
That I could never answer "Nay;"  
I had not power to ask his name,  
Whither he went or whence he came,  
Yet there was something in his eye,  
That won my love, I knew not why.

Once, when my scanty meal was spread,  
He entered;—not a word he spake;  
Just perishing for want of bread;  
I gave him all; he blessed it, brake,  
And ate,—but gave me part again;  
Mine was an angel's portion then;  
For while I fed with eager haste,  
That crust was manna to my taste.

I spied him where a fountain burst  
Clear from the rock: his strength was gone;  
The heedless water mocked his thirst,  
He heard it, saw it, hurrying on;  
I ran to raise the sufferer up;  
Thrice from the stream he drained my cup,  
Dipt, and returned it running o'er;  
I drank, and never thirsted more.

'Twas night; the floods were out; it blew  
A winter hurricane aloof;  
I heard his voice abroad, and flew  
To bid him welcome to my roof;  
I warmed, I clothed, I cheer'd my guest,  
Laid him on my own couch to rest;  
Then made the hearth my bed, and seemed  
In Eden's garden while I dreamed.

Stript, wounded, beaten nigh to death,  
I found him by the highway side;  
I roused his pulse, brought back his breath,  
Revived his spirit, and supplied  
Wine, oil, refreshment; he was healed:—  
I had myself a wound concealed;  
But from that hour forgot the smart,  
And peace bound up my broken heart.

In prison I saw him next, condemned  
To meet a traitor's doom at morn;  
The tide of lying tongues I stemmed,  
And honored him midst shame and scorn:  
My friendship's utmost zeal to try  
He asked if I for him would die;  
The flesh was weak, my blood ran chill,  
But the free spirit cried, "I will."

[I saw him bleeding in his chains,  
And tortured with the driver's lash;  
His sweat fell fast along the plains,  
Deep dyed from many a frightful gash:  
But I in bonds remembered him,  
And strove to free each fettered limb;  
As with my tears I washed his blood,  
Me he baptized in Mercy's flood.

I saw him in the 'Negro Pew,'  
With head hung low upon his breast;  
His locks were wet with drops of dew,  
Gathered while he for entrance prest:  
To reach the aisles whose courts are given  
That black and white may reach one Heaven:  
And as I meekly sought his feet,  
He smiled—and made a throne my seat.]

Then in a moment to my view  
The Stranger started from disguise:  
The tokens in his hands I knew—  
My SAVIOR stood before mine eyes!  
He spoke; and my poor name he named;  
"Of me thou hast not been ashamed:  
These deeds shall thy memorial be;  
Fear not—thou dost them unto ME."

From the Metropolis.

TAKE THE RUBY WINE AWAY.  
Bring me forth the cup of gold,  
Chased by David's hands of old,  
Filled from yonder fountain's breast,  
Where the waters are at rest;  
This for me—in joyous hour,  
This for me—in beauty's power,  
This for me—in manhood's prime,  
This for me—in life's decline.

Bring me forth the humbler horn,  
Filled by hunter's hand at morn,  
From the chrysal spring that flows  
Underneath the blooming rose,  
Where the violet loves to sip,  
Where the lily cools her lip;  
Bring me this—and I will say,  
Take the ruby wine away!

Take away the damning draught,  
By the bacchanal quaffed;  
Take away the liquid death—  
Serpents nestle in its breath,  
Terror rides upon the flood,  
Vice surrounds its brim of blood,  
Sorrow in its bosom stings,  
Sorrow buoyed on pleasure's wings.

Dip the bucket in the well,  
Where the trout delights to dwell—  
Where the sparkling water sings,  
As it bubbles from the springs—  
Where the breezes whisper sweet,  
Where the happy children meet,  
Draw, and let the draught be mine—  
Take away the rosy wine!

Study of the Bible.—The study of the Bible is admitted by all who profess the religion of Christ, to be of primary importance, and yet how few that practice according to their theory. In addition to the ordinary daily reading of the Scriptures, there should be a well regulated Bible Class, in every religious Society.—All should be invited to attend and take a part. It should be conducted on the principles of liberty and equality, having some suitable person selected as a prompter. By thus bringing mind in contact with mind, each person will be induced to study, and truth will be more likely to be developed.

For the Christian Reflector.

Mr. Editor,—The design of this communication is to call the attention of the readers of the Reflector to the pieces published for the last few months, written by Mr. Nathan Meriam.

It is certain that what has been published of his writings has, and is still exerting some influence at least, upon many minds. His last piece especially, I think has met with a favorable reception by some who hitherto have felt but little interest in his peculiar views.

In view of these things, it appears to me to be exceedingly desirable, that he be corrected. Or at least, that the truth on those subjects upon which he has treated, should be placed, and pointedly set forth in the columns of the Reflector. This has not yet been done nor attempted as I can discover. Something has been said I know, but to me it has not been even an attempt to prove by strict scripture authority the incorrectness of Mr. Meriam's interpretations.

If his views are correct it will certainly do no harm to have them published and embraced; if they are wrong will they not fall, in the language of the Reflector itself, "in fair conflict with truth."

The Baptists have ever said, let us have "the truth, the whole truth and nothing but the truth." Now they have the opportunity of proving "the things whereof they affirm." Prove all things, hold fast to that which is good. I do hope that some of those who have long made the word of God "the man of their counsel," will put their hand to the work immediately.

It may be asked why the writer does not engage in it? In answer I would say that there are, to me, sufficient reasons why I do not.—One I will mention. Though I think I know something of the doctrines of the gospel yet, it will hardly be expected that one under thirty years of age and never having been favored with a theological education would enter a field like this, leaving in the background, as lookers on, the learned and those of mature judgment and experience, on whose heads the silvery locks of age already begin to appear. Let me as yet be a learner and, not suffered to blur the truth in a fruitless attempt to clear it of rubbish that it may shine with its own native lustre.

With these views and feelings I shall wait the result with interest and attention.

J. C. C.

It certainly is important that the topics alluded to, be discussed and set in a clear scriptural light. We hope that some of our able correspondents will favor us with the results of their inquiries, at an early day.—Ed. Refl.

For the Christian Reflector.

## THE WARREN ASSOCIATION ON SLAVERY.

Mr. Editor,—As the writer of this article happens to live in a latitude where he hears the ardent desire expressed, that, in the conducting of our associational affairs we might get back to the "Old Platform" on which our venerable fathers started; and as we happen to have some of the Minutes of the Warren Association of ancient date, the following has been selected, and if you please, it can find a place in the columns of the Reflector. It reads as follows viz. "Notwithstanding the great expense of blood and treasure during the late war to ward off slavery from ourselves, we are informed, that in various parts of this country many have recurred to the horrid practice of sending our shipping to Africa, to bring from thence the natives and to sell them as slaves in the West Indies: and as man-stealing is a capital crime by the laws of God, see Deut. 25; 7, 1 Tim. 6; 10, We, therefore, earnestly desire all our brethren to guard against giving the least countenance to that heaven-daring wickedness."

The above was voted in an association held in Chelmsford, A. D. 1787, published in their Minutes, and signed by James Manning, Mod. and Thomas Gair, Clerk.

It is worthy of remark that the very sin which the members of the Warren Association in 1789 warned their brethren against, is virtually committed by our brethren of the South in 1839. Who, let me ask, can see the difference in regard to principle, between the transportation of Africans to the West Indies, and the transportation of slaves from Virginia to Louisiana? But the question arises, could a vote be now carried in the Warren Association condemnatory of such "heaven-daring wickedness," and warning our southern brethren to guard against giving it countenance? "I trow not." And it is most likely that the reason assigned for not sustaining such a vote, would be, that it was inconsistent with the object for which the association was formed, or in other words, it will carry us off from the "Old Platform." It would be well for those who are so anxious to go back to the doings of the early Fathers of our denomination, to read the records of their proceedings, and then ask themselves whether they are prepared to venture on such a cause. Taking their votes and resolutions as an exposition of the principles with which they started, I am willing for one, to go back and be identified with New England Baptists in 1789. And I would call on all who are desirous of going back to bear me company.

Pro-Slavery Pity! The Rev. E. O. Hall, an agent of the American A. S. Society in Illinois, gives the following account of the opposition which he received from the Methodist steward. Humanity shudders at such fiendish malignity.

At Neil's Creek, where we have a good society, I lectured for two days to very attentive audiences, and I think to good effect. One circumstance which occurred here made a deep impression on my mind. I will relate it, not with a view to disgrace the church, but to show how deeply and fatally self-deceived members of the church may be, and how necessary it is for a person to test the correctness of his views and feel-

ings, by the words and principles of the New Testament. An ex-judge of Jennings county, when he heard that I was coming into the place to lecture, said that the abolitionists would not behave themselves, or would not be put down, 'till we serve them in Indiana as the people do in Louisiana. They shoot them down as they do wild beasts, without ceremony, and that is the way we have got to do here, and I have got as good a rifle as any man ever drew to his face, and if the abolitionists come about me I will use it! He was present the first day I lectured, and when I quoted the text, "Thou shalt love thy neighbor as thyself," arose, and in a hoarse, and passionate manner said, the nigger ain't my neighbor! He stated also, that he would not stay any longer, and he hoped others would not. This man is steward of the Methodist E. Church.

Emancipation in Jamaica.—In the address of Sir Lionel Smith, the Governor of Jamaica, to the Baptist Missionaries, dated August 2, 1839, he says: Gentlemen, the first year of general freedom has past away. What were the forebodings of its enemies? Where are the vagrants!—where the squatters!—where the injuries against properties, or persons of white men! Out of the 300,000 oppressed slaves, let loose in one day to equal rights and liberty, not a human being of that mass has committed himself in any of these dreaded offences.

Kidnapping.—A correspondent of the American, writing from Hudson says that Abraham Dumohut, a stout black fellow, about the middle size, about thirty-six years of age, suddenly disappeared on the 25th of August. A strange schooner, lying near that place, it is said, sailed the following night. Whence she came, or to what port she was bound, is not known. It is supposed he was decoyed, or taken forcibly on board.—Several colored persons unknown in Catskill were seen on the deck of the schooner a short time previous. There is reason to believe, adds the writer, that Southern vessels trading on this river have, for years, occasionally carried off free colored people, who have never returned.

N. Y. Eve. Post.

A Third Political Party.—This subject is becoming the all-absorbing theme of many of our Abolition friends, in different portions of the Free States. Reasons for and against have been published, which we design to give to our readers as soon as practicable. We must confess, that we are not a convert to this new mode of warfare. It is possible, however, that we may, at some future period, see things different. But, upon our present views we shall keep at work in the good old way, by wielding the sword of truth. We are still of the opinion that "it is mighty through God, to the pulling down of strong holds." Yes, we believe, if the friends of the slave will continue to ply the Word of Truth to the consciences of slaveholders and their apologists, in humble reliance upon God, that soon we shall ball the emancipated millions, and be permitted to join in the universal song of triumph, on the banks of deliverance.

This "third political party" measure, appears to us, like going down to Egypt for help. We have our fears. It occurs to us, occasionally, when we read it, that this is the great lever with which slavery will be hoisted from its present position, that it is written, "cursed is he that maketh flesh his arm." We hope our friends will be cautious how they reverse the Abolition measures.—Union Herald.

SHAME ON THE SO-CALLED CHURCH IN ILLINOIS.—The Methodist Conference, in the State is committed to uphold Slavery, though "the vilest under the Sun," and the "Gallena Democrat" a pro-Slavery paper has endorsed its abominations. Read the following. It needs no comment:

"ABOLITIONISM.—This subject we are informed came up for consideration, before the 'Illinois Conference of the Methodist E. Church,' held at Bloomington on the 11th September, and we are gratified to learn that it was submitted without debate, and voted by that body by an unanimous vote. 91 members being present!!

"This speaks well for the soundness of that large body of ministers in this day of Abolition excitement. No body of men are more unanimous and decided in their aversion to slavery, but they are not disposed to meddle as Ministers, with what is purely a political question."

A Hardened Criminal.—Among the persons recently tried and convicted at Cincinnati, was a man who was sentenced to 20 years in the Penitentiary, for the crime of arson. He is supposed to have been concerned in most of the fires that occurred in Cincinnati during the summer, (except accidental fires), as he is said to have confessed secretly to a comrade that he set eleven fires in the city during the summer, before the one for which he was convicted. He is notorious also as having been in the Ohio Penitentiary, and escaped, and once in the Indiana Penitentiary six years, the last four years of the time wearing 25 pounds of iron on his legs to keep him from breaking away.

N. York and Erie Rail Road.—Notwithstanding the hard times, this important work is steadily advancing. The sections placed under contract for grading last year, are now finished. The whole division from the Hudson river, including the pier at Mappan, (now called Piermont), to Goshen, in Orange county, is under contract, and the work is in rapid progress, with the prospect of having their part of the road in operation in one year from this time. The route of the road from Binghamton, westward, to Lake Erie, has been selected, and active measures have also been adopted for putting that portion of the line under contract with the least delay.

Battle of Lake Erie.—We once heard an "old salt" who, if we remember rightly, was in the engagement, describe the subsequent scene on board the brave Perry's vessel. One poor fellow was sent below to the surgeon, with his right arm dangling like an empty coat-sleeve at his side. It had been shattered near the shoulder and amputation was pronounced unavoidable. He bore the painful operation without a groan or a murmur, although "cold drops of sweet stood on his trembling flesh." An hour or two after his arm was amputated, he called the surgeon to his side, and said, "I should like to

see my arm, if you have no objection." "None in the world," said the surgeon, "if you desire it." The amputated limb was brought, and poor Jack pressed the cold hand, which had torn in his eyes; "Farewell messmate! You and I have weathered many a tough gale together, and now we must part. You have been a good friend to me; I shall never find such another."

## TWENTY-SIXTH CONGRESS.

ROLL OF MEMBERS OF THE SENATE AND HOUSE OF REPRESENTATIVES.

SENATE.

MAINE. John Ruggles  
NEW HAMPSHIRE. Henry Hubbard  
VERMONT. Samuel Prentiss  
MASSACHUSETTS. John Davis  
RHODE ISLAND. Daniel Webster  
CONNECTICUT. Nathan F. Dixon  
Perry Smith  
THADDEUS BETTS  
NEW YORK. Silas Wright  
NEW JERSEY. Garrett D. Wall  
S. L. Southard  
PENNSYLVANIA. James Buchanan  
DELAWARE. Thomas Clayton  
MARYLAND. Wm. D. Merrick  
John S. Spence  
VIRGINIA. Wm. H. Roane  
NORTH CAROLINA. Bedford Brown  
Robert Strange

S. CAROLINA. John C. Calhoun  
Wm. C. Preston  
GEORGIA. Wilson Lumpkin  
Alfred Cuthbert  
ALABAMA. Wm. R. King  
Clement C. Clay  
MISSISSIPPI. R. J. Walker  
John Henderson  
LOUISIANA. R. C. Nicholas  
Alex. Montan  
TENNESSEE. Hugh L. White  
Felix Grundy  
KENTUCKY. J. J. Crittenden  
Henry Clay  
OHIO. Wm. Allen  
Benj. Tappan  
INDIANA. Oliver H. Smith  
Albert S. White  
ILLINOIS. J. M. Robinson  
R. M. Young  
MISSOURI. Lewis F. Linn  
T. H. Benton  
MICHIGAN. John Norvell  
ONE VACANCY  
ARKANSAS. Wm. S. Fulton  
A. H. Sevier

## HOUSE OF REPRESENTATIVES.

MAINE. Nathaniel Clifford  
Albert Smith  
Benjamin Randall  
George Evans  
NEW HAMPSHIRE. Charles G. Atherton  
Jared W. Williams  
Tristram Shaw  
MASSACHUSETTS. Abbot Lawrence  
Leverett Saltonstall  
Caleb Cushing  
William Parmenter  
Levi Lincoln  
George N. Briggs  
RHODE ISLAND. Joseph L. Tillinghast  
Robert B. Cranston  
CONNECTICUT. Joseph Trumbull  
William M. Storrs  
Thomas W. Williams  
VERMONT. Hiland Hall  
William Slade  
Thomas Everett  
NEW YORK. Thomas B. Jackson  
James de la Montagne  
David P. Brewster  
John C. Clark  
Edward Curtis  
Moses H. Grinnell  
James Monroe  
Gouverneur Kemble  
Charles Johnson  
Nathaniel Jones  
Rufus Palen  
Aaron Vanderpool  
John Ely  
Hiram P. Hunt  
Daniel D. Barnard  
Amos Brown  
David Russell  
August C. Hand  
John Fine  
Peter J. Wagner  
Andrew W. Doig  
NEW JERSEY. John B. Ayer  
John P. B. Maxwell  
William Halsted  
PENNSYLVANIA. Lemuel Paynter  
John Sergeant  
George W. Tolland  
Charles Naylor  
Edward Davis  
Francis James  
John Edwards  
Joseph Farnace  
John Davis  
David D. Wagener  
Peter Newhard  
George M. Keim  
William Simonon  
James Gerry  
DELAWARE. John Dennis  
Philip F. Thomas  
J. T. H. Worthington  
James Carroll  
MARYLAND. Solomon Hillen Jr.  
Wm. Cost Johnson  
Francis Thomas  
Daniel Jenifer  
VIRGINIA. Walter Coles  
James Garland  
Wm. L. Goggins  
William Lucas  
George B. Samuel  
Robert Craig  
George W. Hopkins  
Andrew Beirne  
Joseph Johnson  
Lewis Steinrod  
NORTH CAROLINA. William Montgomery  
John Hill  
Charles Fisher  
Henry W. Connor  
James Graham  
Lewis Williams  
SOUTH CAROLINA. Isaac E. Holmes  
Waddy Thompson, Jr.  
Francis W. Pickens  
John Campbell  
James Rogers  
GEORGIA. Lott Warren  
E. A. Nisbet  
T. B. King  
Mark A. Cooper  
W. T. Colquitt  
KENTUCKY. Linn Boyd  
Philip Triplett  
Joseph R. Underwood  
Sherrod Williams  
Simeon W. Anderson  
Willis Green  
John Pope

TENNESSEE. William B. Carter  
Abraham McClellan  
Joseph L. Williams  
Julius W. Blackwell  
Hopkins L. Turney  
William B. Campbell  
John Bell  
Meredith P. Gentry  
Harvey M. Waterson  
Aaron V. Brown  
Cave Johnson  
John W. Crockett  
Christ. H. Wmills

OHIO. Alexander Duncan  
John B. Weller  
Patrick G. Goode  
Thomas Corwin  
William Danks  
Calvary Morris  
Wm. K. Bond  
Joseph Ridgway  
William Medill  
Samson Mason  
Isaac Parish  
Jonathan Taylor  
D. P. Leadbetter  
George Sweeney  
John W. Allen  
Joshua R. Giddings  
John Hastings  
D. A. Starkweather  
Henry Swearingen

LOUISIANA. Edward D. White  
Rice Garland  
INDIANA. George H. Proffit  
John Davis  
John Carr  
Thomas Smith  
MISSISSIPPI. A. G. Brown  
J. Thompson  
ILLINOIS. John Reynolds  
Zadok Cassey  
ALABAMA. R. H. Chapman  
David Hubbard  
Geo. W. Crabb  
MISSOURI. John Miller  
MICHIGAN. Isaac E. Cray  
ARKANSAS. Edward Cross

CONGRESS. No Message.—After waiting beyond the time allotted for the arrival of Mr. Kendall's Express and even beyond the usual hour of the arrival of the Southern Mail; we received only the agreeable news that the Message had not arrived. The whole of Monday did not suffice for the House to organize in; and without having even completed the call of the roll, it adjourned to Tuesday.

The clerk proceeded in the call of the roll of the House, until he reached the names of the disputed members from New Jersey. Here the Clerk declined to take the responsibility of deciding which of the members are elected, and asked if it was the pleasure of the House that he should pass over the New Jersey names until the rest of the roll was called. Upon this arose a discursive debate—some members calling for the evidence of election—others for the law of New Jersey upon the subject; and others maintained that the Clerk should pass over the New Jersey names till the House was organized.

In this way the day was spent, Messrs. Rives, Wise, Hoffman of New York, Halsted of New Jersey, Tillinghast, Filmore, Slade, Mercer, Johnson of Maryland, Biddle, Randolph, Sergeant of Pennsylvania, Byrum, Craig, Galbraith, Everett, Maxwell and White participating. The Whigs, generally demanded that the Whig members should be called as elected, they having the Governor's certificate of election. The Democrats, on the other hand, sustained the Clerk in his wish to pass over the names.

It must have been a singular scene of confusion; though all the language, as reported, appears temperate. No vote was taken, as some of the members disputed the right of members to vote, while the House was yet unorganized; and all that the speakers could ask for, was the informal consent of the House to their propositions.

It is mentioned as a remarkable circumstance, that all the members of the House were in their places, except one, Mr. Kempshall of this State. Messrs. Reed, of Massachusetts, and Cray of Michigan, travelled to Washington, despite of their recent illness.

If the House succeeded yesterday in settling this difficulty, the message was delivered to-day; and may be expected here to-night at the hour upon which it was last night counted for. N. Y. Dispatch, Dec. 4.

PROPAGATING FRUIT TREES FROM SCIONS.—The method of preparing the plant is as follows:—Take the scions as for grafting, and at any time after the first of February, and until the buds begin to grow considerably, and put each end of the shoot in melted pitch, wax or tallow, (graffing wax would be good), and bury it in the ground, buds uppermost, while the body lies in a horizontal position, at the depth of two or three inches. We are informed that trees obtained in this way will bear in three or four years from the time of planting. We have no doubt of the practicability of this method of raising fruit. A gentleman in this vicinity the last season planted about twenty different kinds of pears, which appear to flourish. The composition which he used was shoemaker's wax."

Boa Constrictor.—On Friday, the large boa constrictor at the Surrey Zoological Gardens, cast his skin for the first time since his arrival in England. It measured twenty-two feet in length, and twenty-seven inches in circumference, and was thrown off almost in one entire piece. He fed immediately afterward and swallowed four rabbits and a small pig for his meal. He had not previously eaten any thing for five months.

A Word of Caution.—"The Blue Ink which appears to be growing into general favor is in part composed of one of the most poisonous substances in nature—that is Prussic Acid—the Ink being a solution of the pigment called Prussic Blue, which is a compound of Prussic acid and Potash and Iron. This Ink, therefore, must be a very dangerous article in the hands of children, as well as grown people, who are in the habit of putting their pens in their mouth, in order to cleanse it. It is said one drop of this acid in its pure and uncombined state, when put even upon the nose of a rat, is sufficient to cause its immediate death."

A late London paper, remarking upon the state of things in China by the last accounts, says,—"The trade remains suspended, with the utmost uncertainty as to the period when it would be renewed, but the Americans seemed to have escaped with great adroitness from all the consequences of this unhappy affair."

## SUMMARY.

At a meeting of the ministers of the different churches in Richmond, it was resolved to recommend that Friday, the 13th of December, be set apart as a day of thanksgiving.

Chapin's flour mill, near Cannandaigua, was burnt on the 7th, with 200 bbls. flour and 1300 bushels of wheat. Insurance, \$3000.

New counterfeit \$5's on the City Bank of N. York, are in circulation, payable to E. Hall, dated Oct. 1st, 1838.

The Catskill Messenger says:—Petitions are circulating in this vicinity, praying the legislature at its next session to pass a law making it the duty of the banks under the safety fund, as well as those established under the general banking law, to keep their notes at par in the city of New York.

The Burlington (Iowa) Patriot announces the death, in that place, of the Hon. Wm. B. Conway, Secretary of the Territory, after an illness of about a week. He died on the 6th inst.

Geo. McCulloch, V. B. has been elected to Congress in the Centre district, Pa. in place of W. W. Potter, resigned, by a majority of about 200. Potter is also an administration man.

Mr. Foster, of Tennessee, has resigned his seat in the U. S. Senate.

The annual catalogue of Amherst College exhibits the following number of students: Seniors 47, Juniors 43, Sophomores 41, Freshmen 38. Total, 169.

The Society of Friends in Upper Canada have purchased a large house and 100 acres of land for a Manual Labor School. One quarter of the purchase money, \$1,000, was given by John Joseph Gurney, during his late visit.

The Attakapas Gazette states that the sugar crops of this year will be superior, both in quantity and quality.

The snow was six inches deep at Bangor, Me. on Wednesday of last week, and falling fast.

The Cincinnati Republican of the 21st states that on the preceding day, the Commercial Bank of that city paid out \$90,000 in specie, destined for the east.

The steamer North America, Capt. Howes, from St. John, N. B., has made a visit to Boston. She is intended as one of the great line of Atlantic Steamers which are to run between Boston and Liverpool, via St. John and Halifax.

It is asserted in a late French journal, that Texas is disposed to assume one million pounds sterling of the Mexican debt due to England, on condition of the recognition of her independence by that government, and that negotiations are now going on for that object.

The Portsmouth (Va.) Times of Nov. 19, says: We learn that, in consequence of the office of the Bank of Virginia in this town, having continued to redeem its notes in specie whenever presented, instructions have been issued by the Secretary of the Navy, requiring the navy agent and pursers on this station to deposit the public money in that office.

Philadelphia on Monday last, a lad about 14 years of age, named Palford, engaged in play with other boys, in getting over a fence in a hurry, accidentally fell upon a sharp upright corral, which entered his groin, and caused his death in twenty-four hours after.

The Governor of South Carolina has by proclamation, set apart Monday, the 11th inst. to be observed, throughout the state as a day of fasting, humiliation and prayer.

The Mobile committee of relief acknowledges the receipt of \$13,588, from sundry persons and places.

A weekly newspaper for the use of the blind has been established at Palermo in Sicily.

Close Work.—The contractors for tunnelling a hill in the route of the Great Western Railway, in England, sunk two shafts, 1520 feet apart, and worked toward each other.—On breaking through at the centre, it was found that the roofs of the two divisions formed one unvarying line, and at the sides, the utmost deviation was one inch and a quarter! This is what we call the perfection of mechanical science.

The Schuylkill coal trade is closed for the present season. The amount shipped this year is, 776,000 tons, an excess of 50,000 over the business of last year, and 30,000 below that of 1837.

The Sheffield, packet from Liverpool, is on shore near Coney Island, unless she was got off after 12 o'clock yesterday, at which time lighters were taking out her cargo.—Dispatch.

## BANK NOTE TABLE.

The Bills of all the Banks in the New England States which are in good credit, are received at par, on deposit, by the following Banks, viz:—Atlantic, Atlas, Eagle, Freeman's, Globe, Granite, Hamilton, Market, Mechanics, Merchants, North, State, Suffolk, Shoe and Leather Dealers, South, Tremont, Traders, Shawmut, Union and Washington.

The Suffolk Bank transacts the business relating to the Country Banks, for the above mentioned Banks.

Bills of the following Banks are not received by the Associated Banks:

MASSACHUSETTS.  
Fulton Bank,  
Middle Interest Bank,  
Commonwealth Bank,  
Franklin Bank,  
Lafayette Bank,  
Nahant Bank, at Lynn,  
Chelsea Bank, at Chelsea,  
Middlesex Bank at Cambridge,  
Roxbury Bank,  
Bank of Norfolk, at Roxbury,  
Farmers' and Mechanics' Bank, at S. Adams.

MAINE.  
Agricultural Bank, at Brewer,  
Oxford Bank, at Fryeburg,  
Damersbury Bank, at Newcastle,  
Georgia Lumber Company, Portland,  
Bangor Commercial Bank, at Bangor,  
Calais Bank, at Calais,  
Bank of Old Town,  
Still Water Canal Bank, at Westbrook,  
Bank of Westbrook, at Westbrook.

NEW HAMPSHIRE.  
Wolfeborough Bank, at Wolfeborough.

VERMONT.  
Bank of St. Albans, at St. Albans,  
Essex Bank at Guildhall,  
Bank of Manchester, at Manchester,  
Bank of Windsor, at Windsor.

CONNECTICUT.  
Stamford Bank, at Stamford,  
Bridgeport Bank, at Bridgeport,  
Fairfield County Bank.

RHODE ISLAND.  
All the Rhode Island Banks.

\*Bills of the Georgia Lumber Company at Portland are redeemed at 1-2 per cent. discount by J. W. Clark & Co. No. 6, City Hall Boston.